

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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When the Mystery of God Is Finished

By the late Dr. H. A. Ironside
Long Pastor of Moody Memorial Church, Chicago

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."—Revelation 10:1-7.

The book of Revelation is the book of the unveiling of Jesus Christ. It is that wonderful prophetic scroll of the New Testament in which God, as it were, draws back the curtain of the future and gives us to see the outcome of present conditions. Someone has well said that Genesis is the seed plot of the Bible. In it we have the beginnings of so many things—the beginnings of

the heaven and the earth, the beginning of mankind, the beginning of the nations, the beginning of God's chosen people Israel—and practically every doctrine afterwards unfolded in the Bible is set forth in germ or in type or symbol in Genesis. When we come to Revelation, the last book in the Bible, we see what the final result is going to be, the harvest of all the sowing through the centuries, both of good and of evil. And we see our Lord Jesus Christ at last crowned with glory and honor. He who, because of His infinite love and grace, once became a little lower than the angels and tasted death for every man.

We have a very striking vision in this tenth chapter. John says: "I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire" (v. 1).

It is easy to recognize this angel. An angel is a messenger, not necessarily a spirit-being who does not possess a body such as ours. The Lord Jesus Christ Himself was the Messenger of God when He was here on earth, and

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CHRIST AT THE DOOR

By Rev. John Linton, B. A.
328 Belle Isle View, Riverside, Windsor, Ontario, Canada

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

Here is a message from the skies, coming straight from the heart of God to the hearts of men. It was spoken by the Son of God, not while on earth, but after He had returned to Heaven, and



is His last recorded call to the human heart before the silence of the centuries began.

The words of my text, spoken by Jesus Himself, reveal the divine attitude of a loving Saviour toward men and women estranged from God. See the picture portrayed, and ponder the wealth of meaning in the words, "Behold, I stand at the door, and knock."

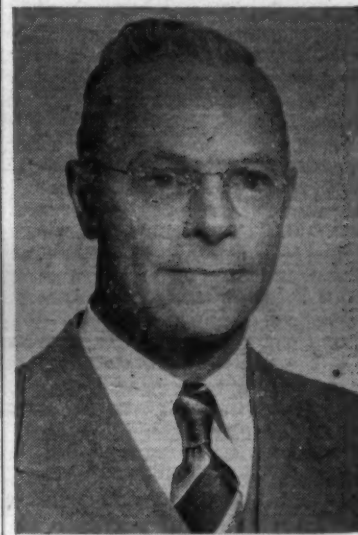
Some texts are like a hammer and are given to break hard hearts, and to arouse sleeping men. Such texts strike with the dynamite of Heaven; they flash with the lightning of the judgment throne; they roar with the thunder of eternity. Other texts come to us with healing in their wings and are given to woo hearts already softened. Such a text is my text. It woos with its tenderness; it melts with its compassion; it shines with love divine;

it speaks in gentle accents of the Saviour's yearning to become a guest in your heart and mine as He pleads, "Behold, I stand at the door, and knock."

As He stands there and knocks there is no sword in His hand to plead His cause if words fail. There is no heavenly army to batter down the door if entrance be refused. Oh, some day Jesus will come and plead His cause with a sword; some day "the Lord Jesus will be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7, 8) only not yet, not yet. "There's a day of grace, ere our God we face" and that day of grace is pictured there in the waiting Christ.

His feet are not shod with the brazen shoes of judgment as He stands there. They are bruised feet, they are bloodstained feet, the print of the nails is in those feet as He stands outside the door.

That hand that knocks at your

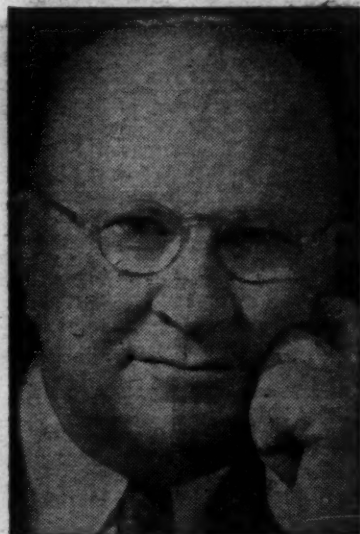


Rev. John Linton

heart is without a sword, is without a death-warrant in it. It is a bloodstained hand, it is a nail-torn hand. 'Tis the hand that was wounded for you," and with it Jesus stands at the door and knocks.

The face of Him who stands at your heart's door is a beautiful face, but its beauty has been

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Dr. H. A. Ironside

A Lesson on Preaching

By Evangelist John R. Rice

(A lecture to preachers on "Preaching the Word," given at Third Annual Conference on Evangelism, Winona Lake, Indiana, July 11, 1947, Mechanically recorded for THE SWORD OF THE LORD.)

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—II Tim. 4:1, 2.

Here I will modestly try to give some help on how to preach and teach the Word of God. Oh, how we need Bible preachers!

Notice verse two especially: "Preach the word," whether it is in season or out of season. Be always on the alert. Then do what kind of preaching? "Reprove." That comes first. Then comes "rebuke." Then we are told to "exhort with all longsuffering and doctrine."

Notice first that the Scripture says, "Preach the word."

I. Preach the Word of God, the Bible

I was in Washington, D. C., in the Nonsectarian Tabernacle and preached one Sunday morning on "Ye Must Be Born Again." We had a good service. One woman

held her hand for prayer, and then after the service she asked a friend to come and see me and find out if I would talk to her privately. I agreed.

She came to the front and we sat and talked. She said, "I have two things to say this morning. The first thing is an apology I owe you. I owe everybody in this building an apology."

I said, "Why should you owe an apology?"

She said, "Because I had never been in a Protestant service before and I felt that God could not be in a Protestant church and that Protestant people were not Christians. But I was mistaken; God was here this morning. I am so ashamed, and I feel that I ought to apologize."

I said, "That is all right. You

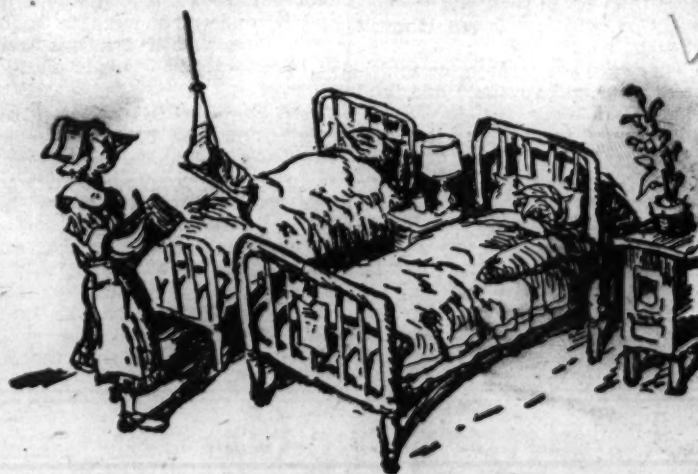
did not know better. Now what is the other thing you wanted to say?"

She said, "It is a question. You kept talking about being born again. How does a person get born again? I go to the Catholic church. I pray. I go to confession and mass, but I have never been born again. How do you get born again?"

I said, "Well, I think I can show you in a way that you can understand it and believe it. We will turn to I Timothy 2:5 and read that verse, which says, 'For there is one God, and one mediator between God and men, the man Christ Jesus.' Now I want you to keep on looking at this verse while I ask you some Bible questions, some questions of theology."

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MOONSTRUCK



"They will have to stay at least two weeks more."

Bill Whippoorwill and Hoo-Hoo Owl are getting very, very tired of being in the hospital, but Dr. Snowbird says they will have to stay at least two weeks more. The accident was quite serious. Both of Bill's legs were broken, while Hoo-Hoo suffered a fractured skull and a broken wing.

I suppose the trouble really began on that Sunday evening about six weeks ago when Bill and Hoo-Hoo were watching the moon rise. It was full that night and ever so big and radiant as it slipped 'up over the hill.

"Wouldn't it be nice if we had the moon with us all the time," said Bill. "I do hate those dark, gloomy nights when the moon doesn't come. It's so hard to see the gnats and mosquitoes that sometimes we don't have enough for supper."

"If we could catch the moon," suggested Hoo-Hoo, "We could hang it in that big tree there beside our nest. Then we wouldn't have any more dark, gloomy nights."

"Why don't we?" said Bill. "It isn't far; it's just beyond yonder hill."

With that Mrs. Owl and Mrs. Whippoorwill, who were sitting nearby, laughed aloud.

"My, My!" said Mrs. Whippoorwill, "What will you children think of next?"

"But Mother, can't we fly over there and catch the moon? We will hurry back. Hoo-Hoo can take hold of one side, and I can take hold of the other, and we'll bring it home with us. Then you and Mrs. Owl can hang it in the tree, and every night our yard will be pretty and bright, as it is now."

"Bill," said Mrs. Whippoorwill, "the moon isn't just beyond that hill. It is thousands and thousands of miles away."

"Also, it weighs several billion tons," added Mrs. Owl, "a rather heavy load for two little birds."

"Yes, and another thing," said Mrs. Whippoorwill, "there is no air up there where the moon is, so even if you could fly that far, you would not be able to breathe."

"So, children," said Mrs. Owl very, very gravely, "you must never, never try to fly to the moon." (Continued on page 9)



No, we did not get enough offerings for the nation-wide radio to pay up all the 1959 broadcast bills. That is we have not on Tuesday, December 29, when these words are written. In the two days remaining, some gifts will come, and we are grateful for them. And we trust God will do wonderful things as He has done in the past.

But God is laying on our hearts more and more the truth that the only way we can pay these radio bills is by regular support from good Christians who will send weekly or monthly offerings for this missionary cause, getting the Gospel out to millions of people through the "Voice of Revival," which covers the principal cities of America and much more. If God wants this work supported, He wants it done the regular way with part of the tithes and offerings of good people who feel that this is God's work and is worthy of their support, as a missionary enterprise trying to obey the Great Commission to "Go ye into all the world, and preach the gospel to every creature."

If you will undertake to be a regular supporter of this great evangelistic broadcast, and ask us, we will be glad to send you a calendar pack of envelopes as a useful calendar and monthly reminder, and providing convenient envelopes for your monthly gifts.

The Tide Is Turning

We are grateful to God for a great principle laid out in the Bible. The Lord told Elijah, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings 19:18). That was not a majority in Israel. Obadiah, the compromising Christian who went along with the crowd and had wicked Jezebel's favor and helped feed the prophets of Baal, had more than seven thousand friends. But God will not leave Himself without a witness.

There are yet in America multitudes who believe the Bible, and who, when they see the truth, will want to follow it. And on every hand we get encouraging signs that God is opening the eyes of good Christians. An influential Christian leader, in the pulpit a few days ago, openly apologized to this editor that he had not agreed with me and my fight against modernism. He had not thought the danger was as great as I said it was. He had not

With the Evangelists

EVANGELIST DON WILSON, Route 3, Lee Road and Sutton Drive, Taylors, South Carolina, held a two-week revival, November 29-December 13, at Eaton Street Baptist Church, Albion, Michigan. Milton Eudean, pastor, reports that 32 souls accepted Christ as Saviour, 4 Christians rededicated their lives to Christ, and 1 young man gave his life to the Lord for the ministry. The pastor says, "I highly recommend Don to the pastors who desire to have the local church strengthened through the evangelist's ministry."

EVANGELIST PHIL SHULER, 5760 West 60th, Arvada, Colorado, completed a week of meetings, November 30-December 6, in the Newell Baptist Church of Tulelake, California. Howard W. Roth, pastor, reports that though the church membership is only 55 they had an average attendance of 88 and saw 19 respond to the invitation, 16 of whom were first-time decisions for Christ. The pastor recommends Brother Shuler as being true to the Word and having a passion for souls.

EVANGELISTS PAUL E. WILHELM, Box 178, Lamar, Arkansas, was in the Trinity Baptist Church of Clear Creek,

Arkansas, November 9-15. Rev. Lawrence Woodard, pastor, reports that 2 joined the church by letter and 1 was called into the ministry during the revival.

EVANGELIST DON WINTERS of Coshocton, Ohio, was in the First Baptist Church of Niles, Ohio, for twelve days in December. Rev. T. Fred Hussey, pastor, reports that there were 20 decisions for salvation and 2 other decisions among Christians. He reports that many lives were changed and homes rearranged and that Brother Winters preaches with real power.

EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma, held a revival December 3-13 in the Trinity Baptist Church of Alamogordo, New Mexico. There were 17 first-time decisions for Christ and 18 decisions among Christians during the revival, according to Pastor Estill Howard.

EVANGELIST BOB PERS-SON of 11 Winthrop Avenue, Greenville, South Carolina, was in the Berean Fundamental Church of Torrington, Wyoming, December 1-13. There were 7 saved during the meeting and 6 who dedicated their lives to full-time Christian service. Rev. Glenn H. Adams, pastor, says, "We praise God for the plain, powerful preaching by Brother Persson and for his faithfulness to the Word of God."

The two kinds of people on earth I mean
Are the people who lift and the people who lean.
—Ella W. Wilcox

agreed, I think, that it was such a compromise to have modernists on the platform, to belong to the same ministerial association, to send converts to modernistic churches. But about a year ago he had begun to see that he could go no longer and be at peace selling Jesus Christ and fundamental Christians down the river, and so he had to take a stand.

A fine group of Conservative Baptist pastors recently voted solidly that they would not go along with any campaign with Dr. Billy Graham if he was to have modernists on the platform and to have them lead in prayer and if modernists were to be on committees and if converts were to be sent to modernistic churches.

A pastor who tried to go along looking for the best in a compromising ecumenical revival campaign, where saved and lost were regarded as brothers, where believers in the Bible and enemies of the Bible sat side by side, and where those who trusted in the blood of Jesus and those who spit on the blood were on the same committees, now tells me sadly that he was misled, that the Bi-

ble-believing Christians were not allowed to dominate the situation, and that Christ was not honored in the way things turned out.

There is a reproach in being out and out for Christ. May God give us grace to bear that reproach. Those who go outside the gate with Jesus are never in the majority, not until Jesus comes and gives out rewards. But thank God, multitudes of good Christians still believe the Bible and still mean to be true to Christ, and when they find that leaders have betrayed them and misled them, many of them will stand true. The tide is turning, and we thank God.

This Editor Not Going to the Holy Land

Yes, I had hoped to go. I have long dreamed of seeing the very places where the Lord Jesus walked and talked, where He was born, the little hill outside Jerusalem where He was crucified, and Joseph's new tomb where His body was laid and where He arose from the dead! But there is yet a heavy load of unpaid radio obligations to be met, and God has made it clear, we think, that it is wise and good now to stay here and not spend the money, even that given me personally for the trip, and not spend the month away from the work. So we rejoice in that good will of God. Maybe another time!

Will You Help Carry Our Burden?

The Scripture says, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). We are trying to carry the burdens of all the evangelists, the burdens of evangelistic pastors and churches, the burdens of the fundamental Christian schools which stand up for Christ and the Bible. We are trying to carry the burdens of these more than 20,000 preachers who read THE SWORD OF THE LORD in America and many foreign countries. Now we ask you, will you help bear our burdens?

This editor has the heavy responsibility of preparing THE SWORD OF THE LORD and meeting a deadline each week. If one has some 20,000 preachers, and many thousands of others sitting down at the table each week, one must be sure to have some food in the pantry, and have enough prepared for everybody, and the variety of spiritual food for the different spiritual needs. Oh, how we need your prayers!

Then I have before me invitation after invitation for 1960. (Continued on page 11)

INCIDENTS and Illustrations

By
Evangelist Robert L. Sumner
Contributing Editor

Mother Madness

In Dallas, Texas, a distraught mother called in the police to have a talk with her son. It seems that he was in the habit of pilfering cash from his dad's billfold and it was felt that his most recent theft of \$45 was a little too much. When Patrolmen J. M. Poe and L. G. Speer confronted junior he readily admitted that he had been stealing at home—and at various stores around town as well. The little 12-year-old, his mother whined, had been stealing regularly since he was 5 and she had just come to the conclusion that something must be done to break him!

In Haverfordwest, Wales, another mother was having problems with her son. It seems that his vocabulary had been shocking residents of the quiet, respectable community where the family was vacationing. The boy, Kevin, lost his temper with some neighborhood children and promptly unleashed a salty, blistering tirade. The insulted ones reported to their respective parents, the parents snitched to the town council, and the council sent their housing inspector, George Davies, out to investigate. The boy apparently didn't like the looks of Davies and the shocked inspector got his information first-hand. Kevin was ordered to "cease and desist" immediately and the offended mother cut the vacation short to head for home where her son's language would not be so objectionable. Mom plans now to "send him to Sunday School" in the hopes of a reform. Kevin is 3 years old!

They just don't "make" mothers like they used to! I can just imagine my mother calling in the police to ask them how to handle her 12-year-old or giving up a vacation because her 3-year-old's language was too salty for the neighbors! It is too bad that more mothers do not discover, and then apply, the divine truth of Proverbs 22:15: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

Who's a Sissy?

A gang of five hoodlums saw some lads from the fashionable Fortescue School at Twickenham, England, marching back to their quarters from church services. The toughs started taunting the worshippers with such jeers as "Don't they look sweet?" and "Don't they teach you how to fight at school?"

Two of the school boys broke ranks and started swinging at their tormentors but the five-on-two odds were a little strong. That was when the lads' leader, a mere 16-year-old himself, ran over and took charge. He promptly knocked three of the hoodlums cold and

the other two went fleeing down the street in stark terror. They were not as tough as they thought!

The truth of the matter is that courage is on the side of religion, not irreligion. Any poor poolroom punk can go along with the crowd and "follow a multitude to do evil" (Exod. 23:2). It takes a young person with real backbone and firm courageous character to step out against the crowd, forsake evil, and do right because it is right.

Are you a sissy?

The Ignored Warning

Highway patrolman Wilbur Stewart of Kettering, Ohio, stopped Orville Perkins and his female companion, warning them to slow down. A few minutes later the Perkins automobile, traveling at a highly excessive rate of speed, hit a horse. The force of the impact tore the animal almost in half and instantly killed both occupants of the car. The wise warning of the friendly officer was ignored and death resulted.

How tragically true is the same story in hundreds of thousands of lives in the realm of sin and salvation! God states the case in Ezekiel 3:18 with the words: "If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity . . ." Ignoring the warning results in the eternal doom of an individual dying in his sins. The Saviour said, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come" (John 8:21).

Don't ignore the warning; trust Christ!

Matrimonial Ship Sinks

Back in 1953 an estimated 18 million people "attended," via television, the marriage of movie actress Eunice Gayson and movie scriptwriter Leigh Vance. That marriage ended on the rocks of a London divorce court the other day. Husband Vance admitted he was guilty of adultery, yet the court exercised its discretion and granted him the divorce on the ground of desertion.

Marriage is not a show. It is a solemn entering into covenant with Almighty God by two people in a partnership not to be terminated this side of death. The Lord Jesus Christ voiced the seriousness and sacredness of the pact when He declared, "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife: And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Mark 10:6-9).

When, later, His disciples asked Him to explain the matter more in detail, He replied: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Vss. 11, 12).

Marriage is a sacred, serious business!

Evangelist Sumner can be seen and heard:

Thru January 24:
Calvary Baptist Church
Court & Livingston Streets
Pontiac, Illinois



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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MINORITY OF ONE, a biography of Jonathan Blanchard, founder of Knox College and Wheaton College, by Professor Clyde S. Kilby of Wheaton College. A remarkable and valuable biography of the man who made the greatest imprint on Wheaton College and on education in the state of Illinois, and who had a great deal to do with the abolition movement before the Civil War. Blanchard was a crusader against slavery, a Christian crusader against the lodges, oath-bound secret orders, was an evangelistic preacher, a strong organizer and leader. His son Charles Blanchard followed him for many years as president of Wheaton College. The story is colorfully told, intimate, factual, authoritative. It

is an interesting and permanently valuable picture of the times in Illinois.

Jonathan Blanchard was born in 1811 and so the ferment, growth in tides of thought in education, religion, and national life and politics are well pictured during his lifetime. There are 252 large pages, 26 illustrations, including 16 pages of notes, 5 pages of bibliography and 10 pages of index, published by Wm. B. Eerdmans Publishing Company, price \$3.95, highly commended.

Why We Believe in CREATION, Not in Evolution, by Fred John Meldau.

Here is a new strong study of the case against evolution by a scholarly and gifted man of God. There are other good books showing the folly of the organic evolutionary teaching that man is descended from animal ancestry. But this book is newer, it is more thorough, it has more scientific evidence than any we immediately

(Continued on page 9)

from the desk of



Viola Walden
Editor's Assistant

No Place Like Home?

"Mid pleasures and palaces
Though we may roam;
Be it ever so humble,
There's no place like home."

One of the sweetest and best beloved songs is Payne's "Home Sweet Home." All of us have in our minds an ideal, a mental picture of the kind of home we would like to have. But how difficult it is to achieve a happy home! More and more young people are finding their entertainment outside the home. Husbands are depending more and more on their work, and wives on outside activities for their recreation and joy.

But a Christian home, a Bible home, CAN be the happy place you have dreamed about and planned for! With God's help, and by living up to the rules for home living given in the Bible, you can have the kind of home you have wanted.

HERE'S THE ANSWER!

The Home: Courtship, Marriage and Children

This great book has the answer to Christian problems about courtship . . . child delinquency . . . normal sex life . . . child discipline . . . family altar . . . birth control . . . divorce . . . adultery. A large handbook, 381 pages, 22 authoritative, scholarly chapters!

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to the Scripture, modest, plain, charming, yet scholarly, and life-changing. It really has the answer! 381 pages, 22 chapters. Only \$3. (Add 5% for postage and handling.)

Distinguished Men Say:

Dr. H. A. Ironside: "In this volume Dr. Rice speaks as a pastoral counsellor on questions that many ministers studiously avoid. He is both scriptural and practical. A careful consideration of its chapters, coupled with a sincere desire to practice the truth therein set forth, might save many a family from shipwreck."

Dr. John W. Bradbury, editor Watchman - Examiner: "These chapters . . . must have thrilled audiences which first received these messages. There is a simple, human touch about them which brings great principles down . . . to the everyday experiences and hopes of the common man's home. It would do great good if every home in America could be established on these principles."

Dr. Bob Jones, Jr.: "This book, excellently written, it seems to me should be read by every young married couple."

SWORD OF THE LORD
Box 420, Wheaton, Illinois



A new year is now well begun. Have you been reading your Bible every day as you pledged? And have you made a point of praying, asking the Lord for special help to do right during the day? You know, some of you are old enough to read the Bible through in a year. If you read three chapters every day and five on Sunday you can read from Genesis to Revelation this year.

Some find it best to have their devotions in the morning before breakfast, or immediately after breakfast. But perhaps you have to get up so early to ride the school bus that there isn't time for a full chapter in the morning. Each morning you might take just one verse for the day, something like "I will love thee, O Lord, my strength" (Psalm 18:1). Then, perhaps in the evening before you begin your homework, you could take time to read a chapter, or several chapters, in the Bible. Ask Mother to help you work out the schedule you should follow, and then help you to remember to keep it. Of course most of you under nine will have to have Mother's help in reading your Bibles.

Aunt Joy was home here in Wheaton for Christmas. You remember she left us last September

Record Reviews

By Bud Lyles, Announcer
Voice of Revival Broadcast

We are on trial! That's right. The boss has given the go-ahead to this column on a provisional basis . . . provided we do the job and provided we get the response from readers. We feel that there are many of you who will be glad for a record-review type of column each month in THE SWORD OF THE LORD. Many folk have purchased hi-fidelity record players and have started to build a library of good Christian music for the joy and blessing it can bring into the home. It is not always easy to find the right kind of records. Sometimes it is inconvenient to get to a place where you can shop for new releases. So you may appreciate our reactions to some of the latest in Hi-Fi and Stereo recordings primarily in the field of religious music. We will endeavor to bring to our readers a variety of such releases each month. Your cards and letters will help keep this column alive. Write to us . . . at . . . Records, Box 420, Wheaton, Illinois.

One thing is certain about Paul Harvey . . . He is an American. Mr. Harvey's well-known radio broadcasts are often colored with his patriotism and rightly so. He has great respect for American ideas and ideals. He has no use for those who conspire against our government.

In the WORD album THE TESTING TIME Mr. Harvey philosophizes on the American way of life. What he says is typically patriotic—the sort of thing which all true Americans feel way down deep but few of us take time to express. In these days of subversive organizations and activities it is well that this voice be raised to call Americans to remember the great foundation stones upon which this nation is constructed. This is not a musical recording. It is a patriotic challenge which all of us need to face. The charges of complacency, softness and pleasure-madness are clearly stated. However, we take issue with

Memo to Our "Sorry" Subscribers

By Robert L. Sumner

No, we are not inaugurating a new policy of insulting our customers—that is not what we mean by "sorry" subscribers. Instead, we have in mind the tens of thousands who kicked themselves most all of 1959 that they had not taken advantage of the golden opportunity to earn a free Scofield Bible by simply working the scriptural crossword puzzles appearing each week in THE SWORD OF THE LORD. They were sorry they hadn't started working them at the first of the year.

This memo is to you . . . Don't be a sorry subscriber all during 1960—begin with this week's issue working the puzzles and saving your coupons. (You will get one coupon with every correct puzzle sent in to us in accordance with our simple rules.) We have not yet decided what big prize we will give this year for 48 coupons or what lesser award for 40 coupons, but we hope to make that announcement by the first of February. At any rate, you will be a sorry subscriber if you don't begin immediately working on the puzzles.

'59 Fans Will Continue

There is little doubt but what all the 1959 puzzle enthusiasts will keep right on working the puzzles, earning their weekly awards and saving coupons toward the big gifts at the end of the year. They have already discovered the pleasure and education in working

the puzzles, plus the value of sending in their answers. These approximately 2,000 folks will be eager repeaters in 1960!

Dimes! Dimes!

The Apostle Paul jumped from the resurrection heights of I Corinthians 15 to begin the 16th chapter with the words, "Now concerning the collection . . ." In like manner, now that we have announced the good news of continued puzzles, let us say just a word about the puzzle dimes.

As most of our readers know, the puzzle department costs us thousands of dollars a year. The awards are free and we want no one to feel under any obligation whatsoever. However, we have suggested that those who can and desire to do so, send a dime with each puzzle sent in to us. That is a very small amount in itself—and probably no one would miss it—but added together with several hundred others, it helps tremendously in maintaining this popular department of THE SWORD OF THE LORD. So, if you can and will, try to send a dime each week with your puzzle. Believe us, we really appreciate it when you do!

But whether you send the dime or not, send the puzzle. As a matter of fact, to help you not be a sorry subscriber, we will close this appeal right now and let you get busy on this week's puzzle . . .

the statement ". . . there is a Paradise being prepared somewhere. We've got to prove here that we deserve to live there." No one can "deserve" to live in "Paradise" (or Heaven) but one may go there only through the atoning work of God's Son, Jesus Christ.

Side two of this recording presents two interesting, imaginative tales based upon a newsman's view of the Bible and a dramatic narrative of the preservation of the original da Vinci painting known as THE LAST SUPPER. WORD W-3094-LP.

The name Ralph Nielson is familiar to many people around Chicago. Mr. Nielson has done extensive concert work with symphony orchestras of Chicago, Kansas City, St. Louis and other American cities and with the Lyric Opera Company of Chicago. His wide experience in the classical field is reflected in the LP album just released by ZONDERVAN and titled GREAT SACRED CLASSICS. Mr. Don Hustad of Moody Bible Institute directed the recording.

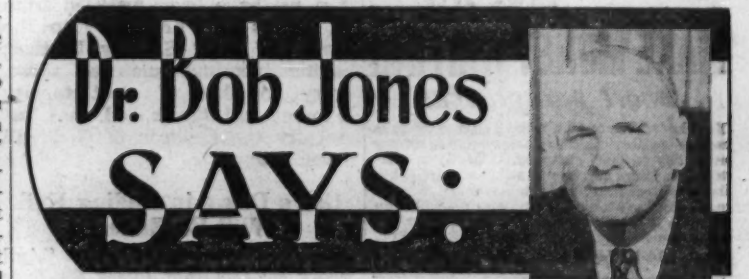
Mr. Nielson's lyric tenor voice is well supported by an orchestra and the Temple Time Choir. Readers who appreciate this type of

music will delight in the renditions of O Lord Most Holy, Lamb of God, Poor Wayfaring Stranger and others. You will also hear I Walked Today Where Jesus Walked and There Is a Balm in Gilead (very beautifully done). There are ten selections in all. ZONDERVAN ZLP 542.

WORD has done the Christian public a real service in making available a compilation of recordings of the voices of some of the great Christian leaders of the past. Under the title YESTERDAY'S VOICES you will hear briefly fourteen men whose lives have influenced American Christianity. Some of the passages are very noisy due to the poor quality of recording equipment at the time the original recordings were made. Nevertheless the listener is thrilled to hear these voices. "He being dead yet speaketh" (Heb. 11:4).

The voice of D. L. Moody is heard as he reads the beatitudes. Billy Sunday is captured preaching against the liquor traffic. W. B. Riley and George Truett demonstrate their varied styles. Dr. Harry Ironside (whose name is misspelled on the jacket and mispronounced on the record) re-

(Continued on page 4)



As our friends know, I have been in evangelistic work for many years; and I have always been able to sense the religious drift. We all must know that we are living in a day of religious compromise. Well, I am glad to tell you that my son, the President of the University, some of his associates, and I said that this year at Bob Jones University would be a critical year; so we started off with our minds made up to put on the spiritual pressure in the strongest possible way. I am glad to tell you as an old-time evangelist that we have had a spirit of real revival on Bob Jones University campus in recent weeks that we have never had in the history of the school, and we praise God for all He has done for us.

Now, we want you friends to keep praying for the school and its

testimony. We also want you to keep your eyes open for the right kind of young people who can be trained for the right kind of Christian leadership, and we want to ask you to invest some of your money in the work of the institution. We have under construction now a greatly needed science building and our budget is heavy; so please help us all you can. Remember, any money that you send to us, unless it is definitely earmarked, will be divided in three ways: one-half will go to the building program, one-fourth to the missionary program, and one-fourth to the student help fund. Won't you let us hear from you? Thank you, and God bless you.

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The First Lady Who Refused:

The first "First Lady" to go counter to the social custom of serving champagne and other wines at formal White House functions was the wife of President Rutherford B. Hayes, who, in fact, refused to serve any kind of alcoholic beverages.

"I have young sons," she said, "who have never tasted liquor. They shall not receive, from my hand, or with the sanction that its use in my family would give, their taste of what might prove their ruin. What I wish for my own sons, I must, do for the sons of other mothers."—Gospel Herald

When the Mystery of God Is Finished

(Continued from page 1)

He is the Messenger depicted here. No other would be clothed with the cloud, the symbol of the divine majesty; no other could wrap the rainbow as a crown about his head. Of no other is it written that "his face was as it were the sun, and his feet as pillars of fire." This answers to the description that we have in chapter one where we see the glorified Son of Man in the midst of His churches. The Apostle John is directing our attention here to our blessed Lord when He will appear again as the angel of the covenant. And we read:

"And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth."

One Day God Will Make His Purposes Plain to His Own

This little open book is the book of the divine purpose, the book, too, of the title deeds to this world, the book of fulfilled prophecy, for the day will at last have come when all that has been written concerning Israel and the nations of the world will be consummated. The book is opened; no further hidden secrets. We read in the Old Testament: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children" (Deut. 29:29).

Back in Old Testament times there were many things that were then secret but are now made known. The Lord Jesus Christ said, "I will make known things kept secret from the foundation of the world." The establishment of the kingdom of heaven in its mystic state here on earth and other wonderful mysteries have been revealed since the coming of the Holy Spirit; the mystery of the church and the bride, the gathering in of the gentiles, the rapture of the saints at the return of the Lord Jesus and our gathering together unto Him; the mystery, too, of iniquity, the working of Satan's power among men, to culminate someday in the rising up of the Antichrist.

All these things were once secret, but have now been made known; but there are still many things to be revealed. Our Lord Jesus Christ said, "I have many things to say to you, but you cannot comprehend them now." Some of them He did reveal, but others are to be unfolded when He returns from heaven. He said to Peter on that night when He washed the disciples' feet, "What I do thou knowest not now, but thou shalt know hereafter." And those words may be applied to so many of the perplexities of this life. There are many things that we cannot understand at present but which will all be made plain when our Lord returns.

Somebody wrote me a letter and

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said, "I have lived in deep poverty, and trust I am a Christian. Yet today when I had scarcely enough to eat, I took up the paper and read that someone had just fallen heir to ten million dollars. Why should I be left in poverty?" Well, I could only answer with these words of our Lord's: "What I do thou knowest not now, but thou shalt know hereafter."

So often others ask the question, "Why do I have a weak body? I am suffering constantly, and yet so many people who defy God, who have no place in their lives for the Lord Jesus Christ, seem to enjoy good health and everything comes their way." Why, why, why? These questions are being asked all the time.

Fathers and mothers write me and say, Why was my fine, clean-living son taken away and why was he slain in battle while so many others who seem so worthless are permitted to live? I think I can see some reason for that. God is still giving those who seem so indifferent an opportunity to turn to Him in repentance. Other sons are ready to go; their sins have been put away; they know the blessing and reality of the new birth. Surely if anyone is fit to die it is one who is trusting the Lord Jesus Christ.

There are so many mysteries about it all; so many things we cannot understand. We are told by the Holy Spirit that we now see darkly as in a mirror, but some day we shall see face to face. Some day we shall know even as we are known, and then everything that has been so hard to understand will be made clear at last.

But, Praise God, the Thunders of His Wrath Against Our Sins Will Be Hushed Up Forever!

John tells us that when the angel descended with the voice, "as when a lion roareth: and when he had cried, seven thunders uttered their voices" (v. 3). The thunders are connected with the divine judgments. When God gave the law on Sinai, He gave it with thunders, and when He visits the nations in wrath, He thunders from His heavens. John heard the roaring thunders and he knew how men had sinned and deserved God's judgment, and was about to write, but he heard a voice saying, "Seal up those things which the seven thunders uttered, and write them not" (v. 4). Old John Newton has written:

"Let us love and sing and wonder, Let us praise the Saviour's name. He has hushed the law's loud thunder, He has quenched Mount Sinai's flame.

He has washed us with His blood, He has brought us home to God."

Yes, the Christian will never need to know what the seven thunders utter. There is no condemnation to those who are in Christ Jesus. Surely this is a wonderful thing. How precious it is to know Christ and to realize that the sin question is settled, that we have been justified from all things and brought into the family of God! So, my brother, having blessings such as these, everything short of a lost eternity is mercy and, thank God, that lost eternity the children of God will never know.

God's Delay in Ending Evil Will Be Ended

We read in verse six: "And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

Make no mistake here. It is not that He is ushering in eternity. It is not that the ages of time will then have come to an end, for as we read on through the book we find that following this declaration there will be one thousand wonderful years of blessing. We love to sing the hymn:

"Jesus shall reign where'er the sun Does his successive journeys run; His kingdom spread from shore to shore, Till moons shall wax and wane no more."

What, then, is the meaning of this expression, "There should be

time no longer"? It is *time* in the sense of *delay*. Suppose I make an appointment with someone. I say, "I can meet you at such a place at three o'clock." Perhaps I give you a little leeway, and say, "If you are not there by ten minutes after three, I shall assume that you are not coming, and will leave." I go to the trysting place and wait until ten after three, but the one with whom I made the appointment has not come, and I say, "There is no more time." I do not mean that eternity is beginning. I turn and leave, and if my friend comes looking for me then, it will be too late.

All through the centuries God has borne with men, and He has bidden all partake of the fountain of the water of life freely. Some of these days the blessed Christ of God will announce that there shall be time no longer—no more delay.

"But in the days of the voice of the seventh angel, when he shall begin to sound"—(the event that closes up the last period of earth's judgment prior to the manifestation of Christ as King of kings and Lord of lords) when he shall begin to sound, "the mystery of God should be finished, as he hath declared to his servants the prophets" (v. 7).

What is this mystery of God? It is the mystery of God's long toleration of evil, the mystery that has so often caused us trouble and perplexity. Why did God create man with the ability to sin? Could He not have created a race of beings who would always have lived righteously? Yes, He could. He has demonstrated that. There are creatures in the lower world that God has made who never deviate from the lives He wants them to live.

Birds make their nests in exactly the same way that birds of a similar species made them thousands of years ago. There are birds, for instance, who never turn aside from devotion to one particular mate. Dr. Leander Keyser once said, "You know, it has been the delight of my life for some forty years to study the habits of birds. I have never known an unchaste bird. I have never known a bird to divorce its own mate and take up with the mate of some other bird. I have never known a bird to break up a bird family."

Some birds, if they lose their mates, like the turtle dove, remain widowed all the rest of their lives. God so made those little creatures that they would never deviate from the right path, and he could have made men and women like that, but in that case we should simply have been automatons, thinking machines.

God wanted a race of beings who could give Him freely their love and gratitude because of His love and goodness to us, who could give voluntary devotion; and in order that this might be, He took all the risk of creating a race of people who could defy Him to His face and turn their backs upon Him if they wanted to. So man came into the world a free moral agent, and he sinned and fell. God had a wonderful plan to unfold, and down through the centuries we have seen the working out of God's will and His glorious plan of salvation, if men will only turn to Him. And many millions can look up into His face now with a love that they would never have known if they had been created so that they could not sin at all. Their hearts are filled with gratitude and praise because in His grace He reached down and found them lost and ruined by the fall, and He won them for Himself and saved them by His grace. They in turn shall be the display of His grace and glory throughout all eternity.

God Will Make All the Evil, All the Troubles of His Own Turn out to Their Happiness and His Glory

But this does not answer every question. People still are asking, Why are the good permitted to suffer? Why all the terrible disappointments of life? Why, why, why? We cannot answer. We just have to wait until that day when the Lord Jesus shall be revealed from Heaven. Then "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Every secret will be made

known, and "we shall stand with Christ in Glory, looking o'er life's finished story;" and He will point out to us the reason for every trial we have ever had to endure. We will praise Him, and we will thank Him for everything that once seemed so hard and perplexing, as we shall understand in a way that we cannot now, that "all things work together for good to them that love God, to them who are the called according to his purpose." One of our beautiful old hymns says:

He is coming, He is coming; Soon will rise His light afar, On the dark horizon shining As the bright and morning star.

He is coming as the Bridegroom, Coming to unfold at last The great secret of His purpose, Mystery of ages past.

In that day as we look back over all the path we have trod, we shall realize that God made no mistakes, that He did nothing from a merely arbitrary standpoint, but that every experience of life through which He permitted us to go was ordered of Him for our blessings. And we shall see how He made even sin to serve; how evil, hateful as it is, has yet had to serve a definite purpose, teaching us our own helplessness, showing us our need of a Saviour and the importance of committing our case to One who could undertake for us.

Take, for example, Israel down in Egypt. They must have wondered why God who brought their forefathers there and gave them favor in the eyes of the king, allowed another Pharaoh to rise up "who knew not Joseph." Why did He permit the hard taskmasters to treat them so cruelly? But in Psalm 105:25 we read this: "Jehovah turned their heart to hate his people." We might have said it was the Devil who did it, but the Psalmist says God did it. Not as commanding it, but as permitting it. They could not have done a thing against His people if He had not permitted them to do it. Why did He permit it? For a very gracious and considerate purpose. He wanted to create in their hearts a desire for that liberty and that land which He was about to give them. Suppose, for instance, that Moses had appeared from the desert when they were getting along beautifully and prospering. When Moses said he had come to deliver them, they would have laughed in his face. They would have said, "Land of plenty! We have got all the land of plenty we want right here. We have money, friends, fame, comfort, everything that heart could desire." They would have no interest whatever in the promise of a land flowing with milk and honey beyond the Red Sea and the wilderness. But stung to the quick by the suffering they were enduring they gladly looked to God for deliverance. He said, "I have seen, I have heard, I have come down to deliver"; and when Moses came with the message that God was about to take them out of the land, they were ready to follow.

So it is with us. The very sins into which some of us have been permitted to fall led us to trust the Lord Jesus for ourselves, and everything that He has permitted since has all been in wisdom and grace. He tells us, "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Peter 1:7). We can be very sure of this: When we stand in His presence, when the voice of the seventh angel is heard; when the mystery of God is finished and we look back over our lives, we shall not wish God had changed one thing, or withheld one sorrow or kept from us one grief. We shall thank Him for all, for we shall see how He has been working everything out for our blessing.

I know it takes faith to accept this, but we walk by faith, not by sight. As we look around everything seems in utter confusion, but as we look up in faith we see the form of a Man standing upon the right hand of God, and we know there is a loving, divinely human heart in heaven beating in tender sympathy with the people of God down here on earth, and we know that "all things work to-

Record Reviews

(Continued from page 3)

lates one of his many soul-winning experiences. Mel Trotter, J. Wilbur Chapman, General William Booth, John E. Brown and Peter Marshall round out the impressive list of preachers who can be heard on this recording. Add to this the vocal renditions by Ira Sankey (recorded in 1899), Gipsy Smith, Charles M. Alexander and Homer Rodeheaver and you have an album which any Christian would treasure. The whole recording is tied together with bits of narration by one of the best-known contemporary voices—that of Paul Harvey.

An attractive jacket gives a picture and a brief biographical sketch of each of the men whose voice is heard. WORD W-3076-LP.

On the ZONDERVAN Victory label we have a new release of pipe organ music. Bert Jones, an ordained minister and producer of his own radio program in Pittsburgh, Pennsylvania, demonstrates a wealth of talent as he puts the giant Wurliitzer pipe organ through its paces. Several well-known standards are heard on this recording as well as some new selections. You will hear *The Ninety and Nine* done with interesting effects... *The Battle Hymn of the Republic* with simulated drums and cymbals... *Guide Me, O Thou Great Jehovah*... a rousing arrangement of a melody including *Sound the Battle Cry* and *The Fight Is On*... *O Happy Day* delightfully done with bells. A new song titled *Out From His Wounded Side* has a pleasing melody and made this listener wish the words were sung. Six selections appear on each side.

For those who love pipe organ music this record will fill a welcome spot. ZONDERVAN ZLP 548.

'Bye for now. Remember, if you don't write, you're wrong.

gether for good to them that love God, to them who are the called according to his purpose." Oh, to trust Him implicitly, to be able to look up under all circumstances and say, "Not as I will, but as Thou wilt!" And oh, the blessedness of knowing that the heart of God and the heart of our blessed Lord Jesus Christ are definitely concerned about every one of us!

I have been thinking particularly of the children of God, but perhaps my reader is unsaved. I want you to know that God is speaking to you, too. He has withheld you from so many things that might have wrecked and ruined your life, and He is still waiting in grace to save you. He says, "Turn ye, oh turn ye, for why will ye die!" He desires not the death of the sinner but that all will turn to Him and live.

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A Lesson on Preaching

(Continued from page 1)

"Oh, no," she said, "I don't know anything about theology!" I said, "I don't want you to know anything; I just want you to take what the Bible says. Look at that verse and tell me how many gods there are."

She said, "Well, there is just one."

I said, "I know there is just one, but I do not want it in your words; I want it in the words of the Bible." Then she read, "There is one God."

I said, "That is fine; on that point you know as much about the Bible as anybody else, don't you? Now there is another question: How many mediators are there; how many go-betweens, how many advocates, how many peacemakers between God and men?" She tried to think, and I said, "Don't think! I am not asking you something you think up. What does the Word of God say? Look at it and see."

She looked at First Timothy 2:5 again and said, "There is one God, and one mediator between God and men."

I said, "That is good. Now who is that Mediator? Is it a preacher?" I said preacher first because I was going to say priest next.

She said, "No, it is not a preacher."

I said, "Is it a priest?" "No," she said, with a good deal of concern.

I said, "Is it the saints?" She said, "No."

"Is it the Virgin Mary?"

Tears came into her eyes and her lips began to tremble as she said, "No!"

I said, "Who is it—the only Mediator, the only way to get to God, the only way to have peace? Who is the only One who can fix that for you?"

She read it, "The man Christ Jesus; Who gave himself a ransom for all." And by that time she was in tears and ready to have the thing settled. I showed her how she could put her trust in the Saviour. Then I said, "Isn't that wonderful?"

And half laughing for joy and half crying she said, "I never would have believed that if you had not showed it to me in the Bible!"

This Bible works miracles! The Word of God is the answer. Somebody says, "But I talked to somebody who was not even convicted." Well, get out the sword and hew on him for a while! Get out your hammer and pound on the rock a while. There is plenty in the Bible to bring conviction. The Bible has the answer to everything. If you know the Word of God, you are equipped. You have all the weapons you need if you have the Bible. You have the big guns. You have everything you need, I say, if you have the Word of God. "Preach the word." It is the Word of God that does it!

One time a woman said to me, "I wish you could tell some story tonight that would touch my husband's hard heart." Stories have their place. They may be windows that let light into a darkened mind. They may be wheels to help carry the truth. Stories and illustrations have their place. The story I told you has its place. But the real truth of the matter is that it is the Word of God that does the work. Something else may help to carry it, something else may help to open somebody's mind to the Word; but it is the Word of God that does the work. The miracle is in the Word of God. "Preach the word!"

We ought to have more confidence in the Word of God. I think if we loved it more, read it more, enjoyed it more, lived it more, then we would preach it more.

Forgive me a personal claim. I say again that I am a poor kind of preacher. But my daughter, Grace, was writing advertising the other day on one of my books. As I recall, she said that there was an average of some thirty-one Scriptures quoted in every sermon in the book. I just happened to remember that in the printed message, "The Master Is Come, and Callesth for Thee," there were fifty-six Scriptures quoted. I am a poor example,

and I do not mean to put myself up as an example, but I do have a deep conviction that the Word of God is what it takes to fix things. One reason some people get the idea you ought not to preach over thirty minutes is that there is too much dishwater and not enough of the Word of God in it. The Bible is a living Word. It is quick and powerful. It has strong medicine in it. "Preach the Word!"

II. Let the Sermon Theme Honestly Grow Out of Some Scripture

For preachers and those who teach Sunday School classes, etc., there is a very practical little word here. What is the first thing about preaching a sermon? I think the first thing is to let your theme, your subject, what you are going to preach about, honestly grow out of some Scripture. Do not make it up; let it honestly grow out of Scripture.

As a matter of illustration turn to John 12:32. Here the Scripture says, "And I, if I be lifted up from the earth, will draw all men unto me." Suppose I preach a sermon on soul winning and say, "Listen, preacher; listen, personal workers; listen, Sunday School teachers, if you will just lift up Jesus, He will draw all men unto Himself." Would there be anything wrong with that? What do you think of that verse for a good verse to start on? What about it as a text for personal soul winning? What about it as a text for a sermon to preachers telling them that if they will lift up Jesus He will draw everybody?

Now, the important thing is: what did Jesus mean? Was He talking about soul winning? Was He talking about a certain kind of preaching? No, sir. The next verse explains, "This said he signifying what death he should die." He meant, "I cannot save anybody if I do not die on the cross." It is true that Jesus lifted up will draw all men; but it is the crucified Jesus. It is not the preached Jesus. You may preach a good sermon about lifting up Jesus, but the lifting Him up is the driving of the nails in His hands and feet and then lifting Him up on that cross. It is not honest preaching, it is not really Bible preaching, unless you preach what Jesus was talking about in that verse.

Now, let's turn to another verse of Scripture, Matthew 17:8.

I would like for Jesus Christ to be first in my life in everything, wouldn't you? I would like for it to be so that it was Jesus and not anybody else. Jesus is the only comfort for a troubled heart. Jesus is the only Saviour for a sinner. That is right, isn't it? Suppose I want to preach a sermon along that line and I see if I can find some verse that will give me a good start. I turn to this verse over in Matthew 17:8: "And when they had lifted up their eyes [at the transfiguration], they saw no man, save Jesus only," and preach a sermon on "Jesus Only." Is there anything wrong with preaching that Jesus is the only answer to man's sins, that Jesus is the only comfort for troubled hearts, that Jesus is the only One who can answer prayer? Is there anything wrong with preaching that Jesus is the only remedy for everything? Isn't that a good theme? Yes, it is a good theme. But is that what this verse is talking about? No, it is not, and you are not preaching the Word if you use this verse to teach it. You may use some other Scriptures, but you are not preaching this Scripture when you preach that we should worship Jesus only. To preach this Scripture you ought to preach what the Bible is talking about.

I believe that we need to be aware about perverting the Scripture in preaching. For example, suppose there is a woman in a preacher's audience who thinks is getting pretty proud and arrogant and haughty and who piles her hair on top of her head. And suppose the preacher preaches on, "Topknot, Come Down." Well, that is a Scripture. In Matthew 24:17 we read,

"Let him which is on the housetop not come down." Now the Bible really says that, but do you think that is Bible preaching? Maybe you ought to preach to someone who is proud and arrogant. Maybe you ought to preach to a lot of women who get vain and proud about their hair, but if you do, you ought to find some Scripture that is talking about that. You ought to preach the Word instead of some smart-aleck idea you have found yourself.

If you are going to preach the Bible, your first responsibility is to preach what the Bible is talking about. That will be honest preaching, Bible preaching. Bible preaching is not finding a collection of words that you can call a text but which is actually a pretext. Preaching is a business too sacred for that.

As a further illustration, let's suppose that I want to preach a Mother's Day sermon, and I turn to the Scripture where Jesus on the cross said, "Behold thy mother!" (John 19:27). I use that as a text and say, "Be good to your mother. Think of all the tears she has shed for you. Think of all the hard work she has done for you. Behold thy mother." You understand, I think that Scripture would be good to use in a Mother's Day sermon as an illustration that Jesus cared for His mother. But I think it ought to be used to mean what it meant then and not to be perverted to mean what Jesus was not talking about. Bible preaching ought to preach the Bible. There ought to be a thorough honesty in dealing with the Word of God. There ought to be no trickery. Maybe you say, "Any nut ought to see that." Maybe somebody says, "You are just making an issue out of nothing." No, sir; there ought to be such a fundamental honesty in dealing with the Word of God that if an infidel hears you he will say, "Well, that is what the Bible says, all right." Or if there is some poor ignorant person in the audience, he can see it.

If you want to preach on a theme, find that theme itself in the Bible. For instance, I preach a sermon on "All Satan's Apples Have Worms." Somebody may think that is just some kind of foolishness. You were never worse mistaken in your life; it is a Bible sermon. As a basis for that I read several texts, and, by the way, you can sometimes start with several Scriptures. Why not bring lots of the Word of God to bear on a question? I use the Scripture, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:31, 32). And here is the theme: Sin looks attractive, but it is not attractive when you get into it. When you get to the end of it, it cuts and burns and ruins. Every promise of the Devil is a lie. Every good time the Devil ever gives turns out bitterness and unhappiness.

The Bible says in Proverbs 5:3, 4 about the fallen woman: "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a twoedged sword." There it is again. The Scriptures really say that Satan makes promises that he does not fulfill. It really says that sin seems sweet but that it turns out bitter.

I show that "there is a way that seemeth right unto a man." A man thinks he will get to Heaven by his morality—there is a way that seemeth right to a man. He is not trying to do wrong; "but the end thereof are the ways of death." Even a moral, upright life leads to Hell without Christ, doesn't it?

What I am saying is that if you are going to preach a sermon, find the material, find the theme of it, the subject of it and the background of it, in the Bible. You do not have to use the particular wording that the Bible uses when you talk about it, but you dead sure ought to be talking about the same thing your text is talking about, if you are preaching from a text.

It is important to be an honest Bible preacher. I made up my mind that I would never announce any theme that I could not defend with the Bible—until infidels

or anybody else would have to admit that that was what the Bible was talking about. If you do honest Bible preaching you can expect something to happen. There is a certain reverence of attitude, a sincere faith about that that God can bless. This frivolous business of taking just anything to start on and making it mean whatever you want to involves a certain dishonesty, a handling of the Word of God deceitfully. Your motives may be right, but evil is not good just because you are doing it for a good purpose. You still ought to do right. Preach the Book!

III. Often Preach Expository Sermons: Examples

I believe that every preacher ought to do a lot of expository preaching. I believe that even evangelists ought to do a lot of expository preaching.

1. An Expository Sermon on Revelation, Chapter 20.

For example—I am not a very good example—but there is one example in my title sermon, "When Skeletons Come Out of Their Closets," in the book by that name. It is a sermon on the last judgment, an exposition of the twentieth chapter of Revelation. I believe in doing expository preaching sometimes. I mean that I get the background of the whole sermon in that chapter, and preach on nearly all of the chapter and explain it. There is a good deal of exposition in it. I think sometimes that is necessary. When a passage of some length is taken and the principal truths gotten out of that passage, I call that an expository sermon.

2. An Expository Sermon on Lot.

The first sermon in my book, *The Ruin of a Christian*, a sermon about Lot, is an expository sermon. I quote the entire passage, part of two chapters; the part of the thirteenth chapter of Genesis where Lot pitched his tent toward Sodom, and most of the nineteenth chapter where the angels went down to bring Lot out and the city was destroyed. Then from the New Testament I use the Scripture in II Peter 2:7, 8, where we read that the Lord "... delivered just Lot, vexed with the filthy conversation of the wicked." Then I set out to teach some things from that whole passage and draw certain lessons from the whole passage. That is expository preaching.

In this case I have two main points about Lot. The first is worldliness. And I show certain worldly things: first, he made money the main thing, sold out for money. Second, he called the wicked his brethren. Third, he let Sodom get his children. Fourth, he took up the habits of Sodom: he drank like they drank.

The second main point is Lot's powerlessness. He could not win the Sodomites. He could not win his own sons-in-law. "He seemed as one that mocked unto his sons in law" (Gen. 19:14). He could not win his own wife. She looked back and became a pillar of salt. He could not win his own daughters. They got him drunk and led him into incest.

Then I ought to bring a conclusion to lost people that the ruin that God brought on Sodom and told about in the book of Jude is held up as an example of the fire of Hell.

That is, I would say, an expository sermon.

I think it is important that you sometimes preach expository sermons to the unsaved as well as to the saved.

3. Expository Sermons on the New Birth.

For example, sometimes you ought to take the first sixteen verses of the third chapter of John and show first, the need to be born again; show that that is repeated three times and that it is an absolute necessity for everybody, even for a Pharisee who is pure and good morally.

Second, "That which is born of the flesh is flesh" (John 3:6), but this shows that to be born of the Spirit is the only cure for sin.

Third, the new birth is a miracle. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it

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goeth: so is every one that is born of the Spirit" (John 3:8). It is a miracle; it is something God does.

Then fourth, you ought to show how to get the new birth. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). It is by simple faith, depending on Christ to save as He offers to do.

Sometimes maybe you ought to preach on the subject of the new birth and use other Scriptures and make it a topical sermon. Sometimes you ought to preach on John 3:16 and make it a textual sermon; I mean a sermon that naturally comes out of the text. But listen, whether you have a sermon that is expository, which means that the whole sermon, in the germ of it, is found in one passage of Scripture, or

(Continued on page 8)

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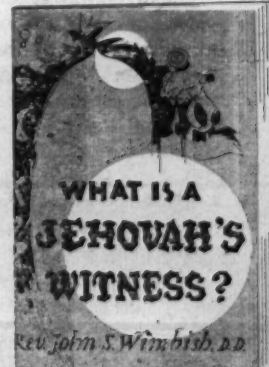
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(See coupon on page 8)



A Lesson on Preaching

(Continued from page 5)

whether it is a textual sermon where the outline of the sermon is found largely in the text, or whether it is a topical sermon where a subject is taken and then Bible principles bearing on that subject are found and followed out—in every case an honest Bible preacher must find it in the Word.

Expository preaching, in my judgment, is the harder to do, but it has the advantage that it brings Scriptures in the order that God gave it and it does not leave out some great doctrines.

IV. A Danger of Expository Preaching

In my judgment, there is one great danger in expository preaching. The expository preacher is more likely to get his attention on the Word itself and let sinners go to Hell. The way some preachers treat the world is as if a man should take an ax and drive around in a forest and say, "See this beautiful ax—look at it," but who does nothing with the ax. An ax is not to be looked at, especially. It is to be used to cut down the trees.

You might say, "See this nice hammer." A hammer is not to be looked at only. It is to be used to break the rocks. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29).

A man might say, "See this beautiful, gold-mounted sword. It was made in Toledo, Spain, in the 17th century. It is made of the finest steel and has a razor edge. See the curve of it! See the beautiful gilded handle, set with precious stones." But swords are for war, not for museums, not for show. That is the danger of expository preaching—the danger of getting so proud of finding wonderful things in the Word to enjoy or to show for enjoyment. That is not the idea; the Bible is not just something to examine for your enjoyment. The Bible is to be used as a weapon of God against sin and sinners to cut people to the heart and get people convicted and converted and to get Christians cleaned up. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." And the Bible says, "All scripture is given by inspiration of God, and is profitable..." (II Tim. 3:16). It is a profitable tool, this Word of God! It is to be used. It is the living Word, but it is supposed to bring forth fruit. It is a reaping machine.

And a reaping machine is not a thing for people to gather around and admire while some attendant says, "I will preach you an expository sermon about the reaper; this big double wheel that turns around and around, laying

the cut grain down, is the reel. This cutter that goes back and forth is the sickle. This arm that runs it is a piston rod. And then here is the big bull wheel which provides the motive power. Here is one of the most intricate and beautiful things of all: the little knottor, the thing that binds the bundles and ties the knots."

No! That is a wonderful thing—a reaping machine. But it is not a thing to be lectured about. It is to be used in reaping wheat. The Word of God is that way. And that is the danger about expository preaching, the danger of centering on the Word itself instead of using it to accomplish what God wants accomplished.

Suppose I have a wonderful fishing pole, a fine sinker, and a nice float, but I do not have any hook on it. Preaching is not any good without hooks! No preacher ought ever to preach a sermon who does not expect to get some certain results. Whether he has converts come forward or not, whether he has those accepting Christ stand or not—whatever he does, no preacher ought ever to preach any sermon who does not expect to get something settled and done. **Preaching is to get results.** A sermon is not good without an application. A sermon is not any good without fervent exhortation. A sword is not any good without a point and an edge. A reaper is not any good without a sickle on it. And preaching is not any good without the Holy Spirit's power on it to bring a certain kind of results. So, though expository preaching is good, there is a danger.

V. Topical Preaching, Using Many Scriptures, Often Best

I have heard some Bible institute teachers say that all preaching ought to be expository preaching.

1. Bible Preachers Did Topical Preaching.

Do you believe that is true? I hear somebody saying no, but can you prove it? Can you prove that all preaching ought not necessarily be expository preaching? Well, the way to answer that is to find out how the Bible preachers preached. Did Jesus always preach expository sermons? Was His Sermon on the Mount an exposition of one passage or did He bring an interpretation of passage after passage after passage from the Old Testament? How did Peter preach at Pentecost? He preached a topical sermon on the resurrection of Christ. Bible preachers generally were not expository preachers. The thought is not just to end up in the Word of God itself. But we are to go all through the Bible to get our armor. We ought to feel, "Here is a good club to handle this sinner with," and "Here is a good sword to stick in here," or "I'll

sure burn him with this fire of the word of God." Go all through the Bible to get your armor. That is the way Bible preachers did.

2. Torrey's Revival Preaching Was Topical.

This is a remarkable thing: if you will study after Dr. R. A. Torrey, who in my judgment was one of the sounder Bible teachers in America in his generation, if not the soundest, you will find that in his revival preaching he would usually preach on topics or themes. He proved every point by the Bible, you understand; but he would say, "Here is a thing I ought to get settled. I will go all through the Bible and get the Scriptures that settle it."

3. A Topical Sermon by the Author.

What is wrong, for example, with my preaching in my book, *The Ruin of a Christian*, on "The Seven-fold Sin of Those Who Do Not Win Souls"? I start first of all with the Great Commission. In it is given the plain command to go into all the world and preach the gospel to every creature. In Matthew the Scripture says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:19, 20). Every Christian who is ever converted is to follow the command. And there are many such commands about soul winning.

The first sin of those who do not win souls is disobedience. But why should I have to stick to that verse? Why not use another verse showing that the second sin of those who do not win souls is lack of love? Jesus said in John 14:15, "If you love me, keep my commandments," and in John 14:23, "If a man love me, he will keep my words." I add that to the first one to show that the first sin is disobedience. Somebody says, "Oh, yes I know I was disobedient, but my reason is..." No, your reason is that your heart is cold; you do not love Jesus enough.

Wait a minute, there is another reason you do not win souls. In Matthew 4:19 Jesus says, "Follow me, and I will make you fishers of men." The reason you are not a soul winner is because you are not following Jesus. He makes soul winners out of everybody who will follow Him. The fourth sin is not abiding in Christ (John 15:4, 5). The fifth sin is dishonesty in a sacred trust (Rom. 1:14; Matt. 25:24-30). The sixth sin is the folly of a short-sighted fool (Dan. 12:3, 4, Prov. 11:30). The seventh sin is spiritual manslaughter (Ezek. 3:17, 18).

Do you see the point of what I am saying? There are perfectly good reasons for going through the whole Bible and getting your Scriptures. Get your armor ready, if need be, from all the Bible, but start with a theme, a theme that is a Bible theme. Then prove

every point by the Bible. A topical sermon is all right just so you do not make it up out of your head, just so you get a theme that is a Bible theme, and just so every point is a Bible point, proven by the Bible.

It is a pity that preachers make up so many points that have no relation to Scripture. It is a pity that there is so much, "I think this," and "I think that." One reason I wrote a book on the Christian home was that nearly every book written about the home is full of sentiment. They say, "You ought to have a happy home. All right, I will tell you what to do. Be sure to kiss your wife when you get home." Now, there is nothing wrong with kissing your wife when you come home, but the matter of having a happy home goes a lot deeper than that. What is wrong with that idea is that that is not what the Bible says about how to have a happy home.

Somebody says, "I will tell you what to do if you are going to have a happy home. If you are going to get mad, get mad only one at a time." Well, now that may sound nice, but that is not a Bible rule. That is not the way the Bible says to have a happy home.

Somebody says, "I will tell you what you must do if you are going to have a happy home: Be sure to remember your wife's birthday and your anniversary. Women are sensitive about that." And you are not kidding there, either! It is all right to remember your wife's birthday, but there are more fundamental Bible reasons and ways to have a happy home. So I said, "God help us, isn't there anybody who is willing to turn to the Word of God and find how to have a Christian home?"

VI. Holy Boldness Accompanies True Bible Preaching

I wonder if you are one of these people who get off and stew and steam and think and think up a sermon? Do not do it, brother. That is not the way you get sermons; you get sermons out of the Bible. The Holy Spirit will help you get them out of the Bible. "Preach the word."

Preach what? "Preach the word."

Preach what? "Preach the word!" Maybe you did not understand me; tell me what you are to preach? (Answers from the audience: "Preach the word.") Now if you think I am fooling, you have not waked up this morning yet. If you do not see the importance of what I am saying, then you had surely better stop and listen. I do not care how nice your ideas are, they do not transform lives, they do not change hearts. Your ideas will not make a drunkard sober. Your ideas will not make a harlot pure. Your ideas will not make an infidel into a believer. The Word of God will.

Do you know why a lot of preachers are timid? They ought to be timid. They have just made up something and they do not know whether it will stand. They are right; it probably will not. Do you know why some men can be as bold as lions? Because they can say, "I know I am God's prophet. I have met God in the secret place. He opened up the Word to me. On my knees in prayer and tears, I found what God said, I found God's message to this people. I am going to give it if I die. If somebody does not like it, that is too bad for him. I am not going to change it!" There is a certain boldness that can come with preaching the Word.

If you want to see how the Lord told Jeremiah about this matter, look at Jeremiah 1:4-9: "Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord, God! behold, I cannot speak: for I am a child." (I think God called me to preach before I was born. My mother gave me to God, and my father did. I think I never could have gotten away from it. But there must be something more than a call. There must be a divine anointing, too.) "But the

Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." (Notice what it says, "If you preach what I command you to preach, you do not have to be afraid of their faces.") "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth."

Now, first of all, here is a direct statement of verbal, word-for-word inspiration—not just thought inspiration. God gave the very words of the Bible.

Here is another thing. If God calls you and sends you, then God is willing to give you His message. The Bible says, "Preach the word." The Word can be absorbed in you and mastered and learned and understood until the Spirit of God can put it into your mouth. And you do not have to be afraid of people's faces. You can be as bold as a lion then. "Preach the word."

We find the same kind of commission in Ezekiel 2:6, 7: "And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear or whether they will forbear: for they are most rebellious." "Preach the word!"

VII. Bible Preaching Must Include Preaching Against Sin

Now I come back to the text that I started with, and I think I ought to give a little more detailed help in this matter. In II Timothy 4:2 we read: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

"Reprove." The Word of God is not meant to pat people on the back. It has the tenderest promises, and the man of God ought to preach those. It tells of the most wonderful things—the glory of God that is reserved for those that love Him. We preachers ought to preach that. But that is not where people ought to start preaching. Where are we to start? "Reprove," then what? "Rebuke." But be tender about it and longsuffering and gentle about your reproof. You say that is a contradiction? No, it is not. I preach on Hell in every revival meeting. I suppose I weep more in that sermon than in nearly any other. I tell you the truth, I am not glad people are going to Hell. I mourn about it. But I must preach it. "Reprove, rebuke!" Preach against sin.

Maybe I ought to take more time about this matter of preaching on sin, but I will tell you what I want you to do. Take this book, *How to Have a Revival*, and find chapter nine on "Why Preach Against Sin." If you do not do anything else, I wish you would get this book and master that chapter. I know I wrote it, but it is a Bible message about preaching against sin.

Listen to the Scripture in that sermon that I call to your mind, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isa. 58:1). Here is one: "Them that sin rebuke before all, that others also may fear." Paul said to Timothy in I Timothy 5:20. Here is another: "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:13). Lost people are going to Hell, poor, undone, lost people who do not have a good trimming down by a godly preacher who is not afraid of them. We need Bible preaching against sin.

There is more: "From the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 6:13, 14). Preachers say, "Oh, I am afraid a revival will disturb my people." Somebody says, "I am afraid it will

(Continued on page 9)

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A Lesson on Preaching

(Continued from page 8)

alienate some of my best givers." Listen to me! you will not have any real peace—you are just barely holding the pieces together now—you will not have any real peace until you have a real revival based on a godly fear and real repentance. Preach against sin! "Reprove, rebuke, exhort with all longsuffering and doctrine." I will go into that a little more, but here I think I ought to give an example.

VIII. Sermon Illustrations

Sermons need illustrations to make them clear and impressive. I suggest this: Use divine illustrations, illustrations from the Bible, when you can; and then use illustrations of what you saw happen. First, you know that Bible illustrations are inspired and you know they are right. You know nobody made them up. They are true. Another thing, people are more or less familiar with them and ought to be more familiar. In the next place, other illustrations only bolster what you are saying, but every Bible illustration carries its own point; a divine, supernatural point carries its own divine dynamite of power. It is the Word of God.

Personal illustrations have the advantage in that what you saw happen is going to be believed a lot better than what you read in a book. They have the added value that they are your own testimony. They are not hearsay, and they have the power of personal blessing which you got out of it. Use your own personal experiences. But use the Bible stories and parables, too. Bible illustrations have the divine punch.

I preached the other night on "Keep on Praying." Did you notice in one matter that I used five different cases from the Bible to show that God, when He seems to say no to our prayer, does not mean no? Please note them.

1. Jacob wrestled with the angel. The angel said, "Let me go" (Gen. 32:26). But he did not make Jacob let him go. He really did not want him to let him go until he blessed him.

2. Elijah the prophet said to Elisha, "I'm going down to Bethel and Jericho and then to Jordan; you stay here" (II Kings 2), but he did not want him to stay there. God did not want him to stay there.

3. A man came and knocked on a door and said, "Friend, lend me three loaves" (Luke 11:5). Then the man picturing God said, "Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee" (Luke 11:7). But when he stayed and pleaded he gave him all he wanted because of his importunity.

4. In Luke, chapter 18, we read about the unjust judge: "There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." And then the Scripture says, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

5. In Matthew 15:21-28 we read about the Syrophenician woman who came to Jesus about her daughter. Jesus said, "I didn't come to you Gentile dogs." But she answered, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." And Jesus said to her, "O woman, great is thy faith: be it unto thee even as thou wilt!"

I used five illustrations that nobody here can question; nobody will think they did not happen. And they carry their own weight and prove themselves. Do you see the point about that? Use Bible illustrations when you can. There is an added value. Sometimes your personal testimony can help. Sometimes the telling of something you know happened to somebody you know will help. But let's do Bible preaching on Bible themes, prove every point by the

Bible, and, where possible, illustrate by the Bible.

IX. Textual Preaching: Finding the Sermon Outline in One Verse

Now would you like help on one or two examples of textual preaching? I turn to Psalm 126:6 first. This is very simple, but it has been so helpful when mentioned to others that I mention it to you. Do you want a good sermon on soul winning? Well, here it is in Psalm 126:6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

1. A Textual Sermon Outline on Psalm 126:6

Now let's preach a sermon on that. The first point is: "Go"—"He that goeth forth." The main reason you do not win souls is because you do not work at it. That is the truth. Now you want to illustrate that with some other things in the Bible. What is the first thing in the Great Commission? "Go ye . . ." There it is again. Your main trouble is not that you do not preach enough Gospel. Your trouble is that you do not get it to sinners. You preach to your own church members, don't you? All right then, go. More revivals fail for lack of promotion and work than for lack of preaching.

What is the second point? The second point is weeping—a broken heart in soul winning. The first point is go, and the second point is a broken heart. These are the divine essentials of soul winning. You cannot win souls without a broken heart and tears. God give us that!

I would go through and show how Paul wept and mention what he said in Acts, chapter 20, to the elders of Ephesus, "I am pure from the blood of all men . . . by the space of three years I ceased not to warn every one night and day with tears." I would show how Jesus wept over Jerusalem and how we are told in Hebrews 5:7 that "in the days of his flesh [in Gethsemane] . . . he . . . offered up prayers and supplications with strong crying and tears." You can illustrate the having of a broken heart from your own life and the lives of other men you know. That is the second point.

What is the third point? The seed is the Word of God. Let's see—I think we ought to turn to another Scripture that says the seed is the Word of God. Do you know any such Scripture as that? Yes, in the thirteenth chapter of Matthew is the parable of the sower in which the seed is pictured as the Word of God. And God really means it. I did not make this up. Here it is right in the verse, isn't it? If you want to win souls, first, go; second, have a broken heart, and third, take the Word of God.

There are two other points that remain. The next one, the fourth one, is: he that goeth shall bring his sheaves. Don't you tell me, "I am doing the best I can. It is not my fault if nobody is saved." That is not true. If you do not come back with sheaves, you did not go with the Word of God, you did not go bearing precious seed, you did not go with a broken heart. That gets results. You get a crop if you go at it this way, the way the Bible says. You may not win as many as you would like. I never did win as many as I ought to, but, bless God, you can win some. The certainty of results!

Now there is another point. What is it? Ah, the soul winner's joy! That is a good climax when you are preaching on soul winning.

All right, don't you believe you have something there that nobody can gainsay? I have preached on that many times, and I wish you would. The part of it that is any account, the part that is important is in the Bible, so it is not copyrighted. Everybody has a right to use it. The outline is not mine. I did not make it up. Then why wouldn't anybody want to preach that instead of some kind of smart-aleck, superficial outline, just because it has alliteration, because every word in the outline begins with S or P or

something else? Understand, if you find it in the Bible and can add alliteration, all right. But alliteration is incidental compared with the importance of preaching Bible truth in a Bible way.

2. A Textual Sermon on Isaiah 53:6

Turn to Isaiah 53. Here is a very simple sermon and one that is a little more orthodox in form. I mean that it has the proper number of points in it, three points.

Here in Isaiah 53:6 the Scripture says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Now let's outline that in three points and preach a textual sermon on "Sin and Its Remedy." We find the theme in the text. 1. First of all is the universal guilt of sin. "All we like sheep have gone astray." Everybody has gone astray. There is universal sin! The wonderful thing about this verse is that if you go in at the first "all" and come out at the last "all," you will be saved. You will see that in a little bit. Everybody sins.

I would turn to the third chapter of Romans and bear down and prove it by the Bible. I would turn to what Jesus said over in Matthew 19:17, "There is none good but one, that is, God." I would turn to where Solomon dedicated the temple and said, "There is no man which sinneth not" (II Chron. 6:36). I would turn to I John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Then I would turn to verse 10 of that same chapter which says, "If we say that we have not sinned, we make him a liar, and his word is not in us." Now prove it good while you are on it. Prove it by the Word, by the Word! A textual sermon: find your outline, the principal thought, in a verse. But then use many Scriptures to prove it and illustrate it. This first part is that all have sinned.

There is another illustration obvious in the verse. It is an illustration about sin: the dumbest, silliest animal in the world is a sheep. I am humiliated every time I think about the fact that God called me a sheep. It would not be bad to be called a cow. I am from a cow country—you can ride horseback after a cow; a sheep you must walk after. Only Mexicans will keep sheep, down in Texas, because you cannot ride horseback and take care of them. They are the dumbest things. They stink. They do not have any sense. But that is what you poor sinners are like. You are stubborn and dumb and thick-headed. You have gone into sin.

Now what is the second point in this verse? "We have turned every one to his own way." Point two, then, is the nature of sin; self-will. There is personal guilt. What is the nature of sin? First, there is the universality of sin. The second point is you want your own selfish way. The selfish, willful nature of sin! What is wrong is not that a fellow slips up and accidentally gets drunk. What is wrong is that his old, wicked, rotten heart turns to sin on purpose. You want your own way. Do you see that point—the self-will of sin? What is the big letter in sin? It is I. Selfishness—the first syllable begins with S, the second begins with I, the third one begins with N. S-I-n. Now take the middle letter of that and what is it? It is I. Sin is really "I." It is, "I want my way." The prodigal son says, "Give me the portion of goods that falleth to me. I don't want anybody bossing me around. I am going to do as I please." That is sin, isn't it? That is back of all sin. Somebody says, "I stumbled." No, you did not stumble. That is like what I tell young people about love. It is all right to fall in love, but too many people climb in.

Now, here is the third point. First, universal sin. Second, the willful, selfish nature of sin. And now what is the last? It is point three, the remedy for sin. "And the Lord hath laid on him the iniquity of us all."

And now in conclusion, let me make a suggestion. Do not be a dead stick in the pulpit. Put all your heart and personality in it. Use everything you have in preaching. Boldness? Sure. Tears? Yes. Laughter? Sure. Not frivol-

ty, you understand. Of course, you are to realize that it is a sacred, holy, fervent business. But use everything you have. If you can catch a fellow off guard to slit his throat, if you can make him laugh and throw back his head, all right. But the point is, get him. Be serious and fervent about it, but use everything you have. If you have a harp, use all the strings. Why shouldn't a preacher laugh and cry and sing?

Stop and sing in the pulpit. Your voice may be cracked, but people are wonderfully charitable toward a preacher. They know you are preaching. If you were putting on a solo as a song, that would be different. But work it any way to get the Word out. Make it stick; keep people awake; make them get it. It is a good idea not just to lay things out and say, "Well, if you want it, come and get it." No, instead of that we are to say, "Open your mouth. Come on!" And choke it down them. Make them take it! Make them like it if you can, but make them remember it anyhow. The point is, use everything.

I wish I knew better how to teach you to preach!

Prayer: God, stick in our hearts some things to help this morning. Make this crowd real Bible preachers, dear Lord. Do not make them like me or like somebody else, particularly, except that they be earnest and honest and use and believe and preach the Word with boldness. In Jesus' name we ask it. Amen.

MOONSTRUCK

(Continued from page 1)

moon. It's too dangerous to even think about!"

Next evening as it began to grow dark, Bill said to Hoo-Hoo, "Our mothers don't know everything. Sometimes they act like old fogies. I don't believe the moon is that far away."

"I don't either," said Hoo-Hoo. "Anybody can see that it comes up just on the other side of that hill. I get so tired of mother saying, 'Don't do this,' and 'Don't do that.'"

"So do I," said Bill. "Let's slip over to the top of the hill right now, and when the moon comes up we'll grab it and carry it home. We can put it in the top of the tree ourselves. Then we will tell our mothers it fell down from the sky and lodged up there."

So, away they flew to the top of the hill which wasn't very far away, and there they sat, side by side on a limb, waiting for the moon to rise. They did not have to wait long, for in less than five minutes, sure enough the moon appeared—only it came up over the hill just beyond them instead of at the place they were sitting.

"There it is," said Bill. "Let's go get it." And away they flew, straight toward the moon.

"Look," said Hoo-Hoo as they came closer. "It's coming to meet us."

"Yes, it is," replied Bill, "only there are two moons instead of one. Isn't that wonderful? You can catch one, and I'll catch the other."

"I'll take the one on the right," said Hoo-Hoo. "You take the one on the left. My, aren't we having fun! Mothers don't know everything, do they?"

And that's the last word either of them spoke until they came to in the hospital. For you see, the two moons turned out to be the

"My Album . . . Savage Breasts!"

Robert Moffat, father-in-law of David Livingston, being asked to write in a lady's album, penned the following lines:

"My album is in savage breasts
Where passion reigns, and darkness rests

Without one ray of light:
To write the name of Jesus
there,
To point to worlds both bright
and fair,
And see the pagan bow in
prayer,

Is all my soul's delight."

—Western Recorder

Book Reviews

(Continued from page 2)

ly remember. It is so valuable we that hope everyone who possible can will get this book. It will be of fascinating interest to young people, particularly of college age. Every preacher ought to have a copy and make himself familiar with it. Christian writers will find it invaluable as a source book. There are 348 pages, 14 chapters, including 2 pages of bibliography and an index. Please get the book if possible. The price is \$3.75, printed by Christian Victory Publishing Company, Denver 11, Colorado.

headlights on an automobile which came up over the hill just as Bill and Hoo-Hoo were expecting the moon.

The driver doesn't know yet what it was that hit his windshield, "Thump, Thump," but believe me, Bill and Hoo-Hoo know. They know another thing too—that it would not be a bad idea to pay more attention to what they are taught at Sunday School. For guess what the memory verse was which their teacher taught them the very Sunday before their accident! Yes, you are right, the fifth Commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

I do hope that all the other birds in Winston will be more careful to remember on Monday and Tuesday and Wednesday and Thursday and Friday and Saturday the lessons which they learn at church on Sunday!

(From BIRD LIFE IN WING-TON, by Rev. J. Calvin Reid. The second of thirty chapters to appear regularly in THE SWORD OF THE LORD. Read them to your children.)



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Christ at the Door

(Continued from page 1)

marred by a lacerating circle of jagged thorns pressed upon His white temple. "His visage was so marred more than any man" (Isa.

52:14) but it was for your sake and mine it was marred.

I have been asking God to help me show you Jesus Christ as He stands before you. If you could only see Him, could only really understand Him; if you could only know how He feels toward you,

toward you personally, you would love Him and open the door.

I would like to show you His patience. What a long time He has waited, and oh, how often He has knocked. Sometimes He has tapped very gently, and sometimes He has thundered loudly,

but ever and always He has kept knocking.

He knocked gently in childhood when you first heard from mother, or pastor, or teacher, the sweet story of Calvary and felt constrained to open your heart but you did it not.

He knocked loudly when your Christian father or mother died and went to be with Jesus, hoping and praying that you would meet them in Heaven.

He knocked when He sent sweet little children into your home, and when you hear them say their prayers at night,

Gentle Jesus, meek and mild,
Look upon a little child.
Pity my simplicity,
Suffer me to come to Thee,

you feel a tug at your heart-strings, and that is Jesus knocking.

That last sickness when you were so near to the gates of death, that also was a time when you heard Jesus knocking.

And He is knocking right now through this message as you read it, and the desire stirring within you to be right with God is the touch of His blessed, gentle Spirit urging you to rise and open the door.

Let me repeat that there are many ways whereby the Saviour knocks to gain attention to His overture of love. Consider in this message how others have responded to His knocking and have received this Royal Guest into their heart and life.

Jesus Sometimes Knocks Through Sickness

In days of vigor and health men may forget God, but when sickness lays them low, self-confidence leaves them, and lying on their back they learn to look up for divine help.

In an early pastorate I knew a business man who was shutting Christ out of his life. His wife and children attended church but he was too occupied with other interests to hear Christ knocking. Then the epidemic of flu came to our city and in a few weeks I had twelve funerals from my church. The plague laid this man low. As he came near to the gates of death he said to me, "Pastor, I have forgotten God. If He spares my life, I will serve Him." And God did spare him. He accepted Christ, I baptized him, he became a faithful teacher in our Sunday School and an officer in the church.

Christ Also Knocks Through Bereavement

In my Toronto pastorate a young married man, unsaved, lived with his widowed mother and family. All were earnest Christians but he had forbidden them to speak to him on that subject. He never attended church. God sent a sweet little girl into their lives and she was the idol of his heart. The family taught her children's hymns and she would sing them to her unsaved father. One day God took this little child home to be with Himself in Heaven.

At the funeral service the preacher told of a miner who was bitter against God because death had taken his only child. One night the miner dreamed that he saw a flock of sheep in a field approaching a stream. The shepherd could not get them to cross. Finally he picked up a lamb, carried it across, and set it on the far bank. It began to bleat for its mother. The mother sheep at once went into the water and crossed to join her lamb. Through this dream the miner saw that God, knowing that where our treasure is there will our heart

be also, had taken his child to Heaven in order to lead him there. The dream led to his conversion.

This young father was moved by the story. Christ was knocking loudly at his bereaved heart. He retired one night but could not sleep. All he could see was his little girl of three standing in Heaven with outstretched hands to greet him. In the middle of the night he rose from bed, knelt at his bedside and was soundly converted.

Over the river faces I see,
Fair as the morning, looking for me;
Free from their sorrow, grief, and despair,
Waiting and watching patiently there.

By the remembrance of loved ones waiting in Glory, many have heard the Saviour knocking at the door.

Jesus Also Knocks Through the Providential Happenings That Mark Our Lives

One Sunday night I had presented the claims of Christ to a Toronto congregation. Sitting in the gallery before me was an unsaved man with his wife and four children. I urged an immediate acceptance of Christ. I warned of the peril of delay. I closed by saying, "If you obey this invitation God will save you here and now. If you procrastinate, if you put my invitation in your pocket and say to yourself, 'I will not obey it now, I will take time to think it over,' then by the time you get up to the next street corner the Devil will have picked your pocket of my invitation."

This man who heard that warning left the church unsaved with his family. Not two hundred yards from the church as he was driving past a parked car it suddenly turned out. He could not stop. He turned sharply to the left, right into the path of the oncoming traffic. A car crashed into him overturning his car. That man later told me, "As I lay in the wreckage of my car the first thought that came to me was that the Devil would pick my pocket of your invitation before I got to the street corner." I baptized that man, his wife, and his two oldest children. In that strange event of providence he heard Christ knocking at the door.

Has it not been so with you, my unsaved friend? Have you not often been aware that the hand of God was in the happenings of your life, striving with you, turning your thoughts to the needs of your soul, reminding you of eternal things, and by all such events knocking at your heart's door?

Christ Knocks Through the Challenge of His Unique and Blameless Life

When Jesus rode into Jerusalem amid the clamor of the multitude, some acclaiming, some defaming Him, we are told that "All the city was moved, saying, Who is this?" (Matt. 21:10). That insistent cry still rings in the conscience of every intelligent person who has read the record of His blameless life, has heard His claims to Deity and has learned of the wondrous miracles that were credentials of those claims. The imperious question, "Who was Jesus Christ?" confronts every honest intelligence, demands a definite answer, and, my brother, if you are an honest man, any fair consideration of those claims will find Christ knocking at the door of your heart.

Now will you tell me you have never considered those claims? Will you make the humiliating confession that there walked this earth a man, greater than all earth's millions, and you have never faced the fact of His identity? Has it never occurred to you that Jesus Christ not only lived a life no other man has ever lived, but He lived a life nobler than any man has ever been able to picture? You admit there is a God, and that there is, or might be, a hereafter with God to face. You have read that this Man stood on earth and said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6), and you have never investigated that momentous claim? That can only be termed intellectual dishonesty and moral cowardice. It is putting

(Continued on page 11)

Searching the Scriptures

Exodus 32

Moses Intercedes for a Rebellious People

Clues Across

- 1, 11, 38 "Moses stood in the gate of the camp, and said, _____ is on the _____ side? let him _____ unto me"
- 3 "It _____ not the voice of them that shout for mastery"
- 5, 6 "It came to pass _____ tomorrow"
- 8 land to which the children of Israel were going (Num. 34:2)
- 11 see 1 across
- 13 "Put every man his sword by his _____"
- 16 father of Elmodam (Luke 3:28)
- 17 "their _____ hath been to feed cattle" Gen. 46
- 18 "neither shall ye make any _____ like it, after the composition of it" Exod. 30
- 20 "pray one for _____ that ye may be healed" Jas. 5
- 22 father of Joseph (Luke 3:23)
- 23 father of man who was an officer for King Solomon (I Kings 4:9)
- 27 initials of two helpers of Moses: one who went on the mount with him one who remained below with the people
- 29 "by the greatness of thine _____ they shall be as still as a stone" Exod. 15
- 30 king of Bashan (Num. 32:33)
- 31 high priest whose sons dishonored God (I Sam. 3:12)
- 33 grandfather of King David (Ruth 4:22)
- 36 "Now therefore _____ me alone, that my wrath may wax hot against them"
- 37 "we wot not what is become of _____"
- 38 see 1 across
- 41 "because they made the calf, which _____ made"
- 43 a son of David born in Hebron (II Sam. 3:5)
- 45 son of Judah (Gen. 38:3)
- 46 "made the children of Israel drink of _____"
- 47 initials of the following: son of Moses (Exod. 2:22) Moses' father-in-law (Exod. 2:18, 21) Moses' father (Exod. 6:20)
- 48 initials of two Christians, one unafraid of Ahab (I Kings 18:2)
- one greatly afraid of Ahab (I Kings 18:3)
- 50 a prophetess who saw the baby Jesus in the temple (Luke 2:36)
- 52 "and made the children of Israel _____ of it"
- 53 "What did this people _____ thee . . . ?"
- 54 "and if not, blot _____, I pray thee, out of thy book"

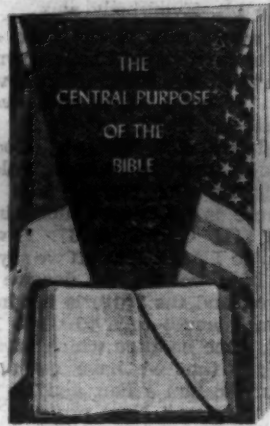
Clues Down

- 1 "Yet now, if thou _____ forgive their sin"
- 2 father of Pagiel (Num. 1:13)
- 3 inflow
- 4 initials of mother and father of Isaac (Gen. 21:3)
- 5 initials of three of spies sent to search land of Canaan: (Num. 13)
- son of Nun
- son of Vophsi
- son of Joseph
- 6 "For mischief did he bring them out, _____ slay them in the mountains"
- 7 "Break off the golden _____ which are in the ears"
- 9 place from which some captives returned, who could not show their pedigree (Neh. 7:61)
- 10 "Hitherto have ye _____ nothing in my name" John 16
- 12 spoken
- 14 "the Lord repented of the evil which he thought to _____ unto his people"
- 15 place Israelites encamped after Succoth (Exod. 13:20)
- 16 snake-like fish Israelites could not eat because it has no scales
- 19 "Heal _____ now, O God, I beseech thee" Num. 12
- 21 "thou shalt _____ this law before all Israel in their hearing" Deut. 31
- 24 initials of the following: place from which spies were sent (Num. 13:26) place where Joshua fought Amalek (Exod. 17:8)
- 25 "when the people saw that Moses _____ to come down"
- 26 "as vinegar upon _____, so is he that singeth songs to an heavy heart" Prov. 25
- 27 the beloved disciple
- 28 Hezekiah's mother (II Kings 18:2)
- 32 a meadow
- 34 to send forth
- 35 a name of God meaning "the ending" (Rev. 1:8)
- 38 "That _____ to the sound of the viol" Amos 6
- 39 "_____ else believe me for the very works' sake" John 14
- 40 "all the people brake off the golden earrings which were in their _____ (s)"
- 42 a brother of Ozem (I Chron. 2:25)
- 44 "they have _____ them a molten calf, and have worshipped it"
- 46 "I have seen this people, and behold, it _____ a stiffnecked people"
- 49 same as 39 down
- 50 "he built _____ altar before it"
- 51 "thou shalt worship _____ other god" Exod. 34

Free!
for correct, prompt answers to
Puzzle Number 3

The Central Purpose of the Bible

By Dr. Frank E. Gaebelin



This is a sermon preached in the Chapel of the United States Military Academy at West Point, New York, at the eighty-fifth annual presentation of Bibles to the fourth classmen by the American Tract Society. Dr. Gaebelin's outline is as follows: (1) What is it to know God? (2) The Bible Offers Introduction to God; and, (3) Sin keeps us from God. Lieutenant-General William K. Harrison wrote a brief foreword.

This is an interesting, readable booklet.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

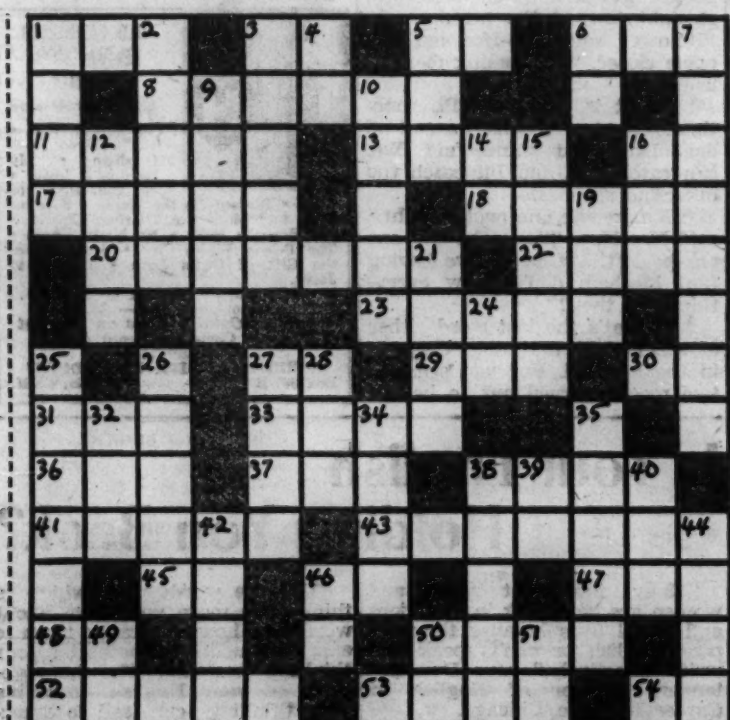
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize, *The Central Purpose of the Bible*, your entry must be postmarked by midnight, January 25, 1960. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 3 will appear in the February 5 issue of *THE SWORD OF THE LORD*.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! We are planning a very special prize for those who have a required number of coupons (which will be announced later) at the end of the year (1960). Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a year prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies of the coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Deadline: January 25, 1960

Puzzle No. 3



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
PRINT CLEARLY

Name _____
Address _____
City _____ Zone _____ State _____
(Cut along dotted lines)

Answer to Puzzle No. 52

WHO SO EVER SOB
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Christ at the Door

(Continued from page 10)

your fingers in your ears so that you will not hear Christ knocking!

How different from a young woman in New England of whom Dr. J. C. Massee writes. She had lost her belief in a personal God through the vagaries of the materialistic philosophy peddled in her college classroom. She abandoned the little faith she once had. Fortunately she had read, and continued to read the recorded life-story of the Lord Jesus in the Gospels. In simple honesty, as she faced the fact of Christ, she was forced to see that He was a historic person, and that there was about Him a quality superior to anyone who had ever lived. Pondering that fact she suddenly realized that the same qualities of grace, and truth, and love, and purity, were being manifested in the life of her Christian roommate. When that realization dawned upon her she cried aloud, "I believe! I believe!" In that instant the Lord Jesus Christ entered the opened door of her heart as a Divine Guest, and she knew the miracle of a life-transforming experience.

I appeal to the intelligence and sincerity of every man and woman reading this message to face the inescapable fact of Christ. Who is this man? Consider His claim to Deity. Ponder the miracles He wrought. And by the multitudes He miraculously fed; by the lepers He cleansed; by the blind who had sight restored; by the three whom He raised from the dead; and this above all by His rising from the dead Himself to become your Redeemer and finally your Judge, by those historic and indubitable facts you will find Jesus Christ knocking insistently and imperatively at the door of your heart.

Through Our Soul's Longing for Peace and Satisfaction Christ Knocks

There is in the heart of every man a yearning for a peace and satisfaction which the things of this world can never give. Through this God-given longing after a better and a fuller life, Jesus knocks at our heart's door.

When as a boy I gathered seashells at our fishing village on the Scottish coast, I was always fascinated by the music, plaintive, mysterious music, in every shell we found. Gipsy Smith mentions this in one of his sermons. He said, "If you take a seashell and put it to your ear, you will find the music of the sea still there for that is its natural home. Put your ear close and you will hear the wailing of the wind, and the moaning of the sea. Listen intently and you can hear the gentle ripple of the water on the stones, and the groan of a dying wave. That little shell bears the witness

in itself that it belongs to the mighty deep."

How like the seashell is the human heart. Innate in all of us is a yearning for a something that would give peace for our soul's unrest, satisfaction for our heart's everlasting hunger. When the brute beast eats its fill it lies down satisfied, but not man. Man yearns to know the true meaning of his troubled existence. Conscious of sin he is aware of his inadequacy to meet God. He senses that he has a capacity for a deeper joy, a greater satisfaction, a peace of heart and mind greater than anything he has yet known. This longing is the voice of God in the human soul, it is deep calling unto deep, it is Jesus, my dear friend unsaved, knocking at the door.

Years ago when Ole Bull, the great violinist, came to this country, he visited his old friend, John Erickson, the shipbuilder of Philadelphia. Ole Bull invited Erickson to his concerts and offered him free tickets. Erickson refused with courtesy, saying, "Ole, I love you, and I want you to come to my office and home, but I cannot attend your concerts. I do not love music. It bores me."

Ole Bull resolved that his friend should hear him and that he should love music. One morning he came to Erickson's office with his violin under his arm and asked if there was some workman who could put a touch of varnish at a point where it had been scuffed. The workman was called and in half an hour returned the violin. Ole placed it beneath his chin and lovingly drew the bow across the strings as if testing their tunefulness. Then, in a moment, he glided into one of his wonderful symphonies in which the hearer beholds the first gleams of dawn in the eastern sky, sees the arms of light that reach up to put out the lamps of the stars; hears the first twitter of the birds in their morning songs of praise, and sees the dewdrops of the meadows glistening into the millions of diamonds that flash back the glory of the rising sun.

Thus he played for twenty minutes, and as he played, the clerks turned in their seats, and laid down their pens and their pencils, and John Erickson sat, with tear-bedewed eyes, listening. When the music ceased he said, "Ole, forgive me. I do like music, I will attend your concerts. I did not know till today that I had a capacity for such joy."

Yes, my friend, you have capacities for joy greater than anything you have ever dreamed of. What a tragic thing for you if you go through life and miss its true meaning. This meaning you can never know until you receive Christ as a guest into your heart. Those heart-beats of longing for something more in life than anything you have known is Jesus Christ knocking at your heart's door.

Christ Also Knocks Through the Influence of Christian Loved Ones

That warm-hearted Southern preacher, Dr. L. R. Scarborough, tells of seeing a big travelling man sitting on the steps of his church one Saturday afternoon. He said to the preacher, "Are you going to open the doors of your church tomorrow?"

"I am," said the preacher. "Do you want to join?"

"Yes I do," said the man. They had just closed a meeting in that church with the great Dr. Truett, and this man had heard him unmoved. Dr. Scarborough asked him what had led to his decision.

The man replied, "I have travelled from Maine to California. I have heard all of the great preachers and none of them have moved me. Eight years ago there came into my home a little preacher in the form of my wife. For these years I have watched her. She has been true to God and faithful to Jesus Christ. I watched her when poverty was on every hand. I watched her when the salary was high; and how patient, and loving, and tender she always remained. I watched her on prayer meeting nights and on Sundays, and all these eight years she has been true to Jesus Christ. And last night as she retired and got down by the side of the bed to pray, I got to thinking of the difference between her life and mine. And as I lay there I thought of my life as a little mole hill of nothing, and her life as a great mountain for God and righteousness; and I got up out of bed and for the first time in eight years I asked her to pray for my soul. And last night by the bedside I was led to Jesus Christ, not by Dwight L. Moody whom I have heard, not by George Truett whom I have heard preach, but I was led to Christ by the consecrated life of my wife."

Blessed be God for every Christian loved one and friend whose prayers and influence have led us to think of the needs of our soul! Every one of them is a reason why you should turn to Christ that you may spend eternity with them in Heaven. Praying mothers, praying wives, praying brothers and sisters, praying children, praying friends who themselves love the Saviour and who long to share with you the blessing of salvation—through all of these the Saviour is knocking at your door.

But Christ Will Not Knock Always

But I would be no friend of yours if I did not remind you that Christ will not always wait for you to open the door. He has stood there for a long time, He stands there now, but He will not stand there forever. As certainly as He now stands and pleads, just as certainly He has warned that He will not always stand at your door. He said, "My Spirit shall not always strive with man" (Gen. 6:3). For he who says to God's Spirit, "Go," will one day find Him gone.

There's a stranger at the door,
Let Him in.
He has been there oft before,
Let Him in.
Let Him in ere He is gone,
Jesus Christ, the Father's Son,
Let Him in, the Holy One,
Let Him in.

And that brings me face to face with a second door. "And they that were ready went in with him to the marriage: and the door was shut" (Matt. 25:10). As I peer into the future I see that the scene is changed. There is another door. It is the door of Heaven. Inside are the hosts of happy shining angels singing the praises of the Redeemer. Inside also is the great multitude of the saved of all ages, among them the noblest and grandest people who ever walked this earth;

"A noble army, men and boys, the matron and the maid,
Around the Saviour's throne rejoice, in robes of white arrayed."

Inside also I see glories beyond comprehension by the mind of man, or description by tongue or pen. I see Jesus also, and the unsaved sinner, but now the conditions are reversed. No more does Jesus knock, no longer does He stand outside. He stands inside

Editor's Notes

(Continued from page 2)

Many I have turned down. Some I have accepted. Others await decisions. And then I must have special anointing from God for these engagements. I must have physical strength. In one thirteen-day period in 1959 I traveled 8,700 miles by air, at a cost of \$450 airline fees. In those 13 days I preached twenty-two times in a number of different states. I was on planes three full nights without even going to bed. I delight to preach, but I need God's strength to help me physically, and much more, an anointing of the Spirit of God. Will you pray for me?

It is a heavy burden on me to try to raise over a third of a million dollars each year for the work of Sword of the Lord Foundation. Part of that comes through subscriptions. Part must be gifts for the Free Literature Fund, for Ministers and Missionary Subscription Gift Fund. Many thousands of dollars must come for the radio broadcast. I have no money laid by personally, no stocks and bonds, no property but a mortgaged home and a five-year-old car. I live very comfortably, but I have no resources to carry these heavy debts. The Sword of the Lord has nothing but God and His people, and the property He has given us, but we

the door, the rejected sinner stands outside. I see him knock at the door, and I hear him cry, "Let me in; let me in." The thunder of the coming storm reverberates in his lost soul as he beats on the door: "O God, let me in: O Saviour, let me in: O Holy Spirit, let me in."

And for reply a mighty angel echoes the words of Scripture, "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord" (Prov. 1:28, 29).

Desperately the sinner unsaved beats on the door: "O Christian wife and children, let me in; O Christian friends, let me in. I see the judgment storm approaching: I have been deceived by Satan: I have deceived myself: I see it all now: I repent: let me in." But no answer save the voice of the Saviour, now turned Judge, "He that is filthy, let him be filthy still." Then I hear something clang with a great noise. It is the closing of the door. The Saviour inside, the rejected sinner outside, "and the door was shut."

Oh, man or woman unsaved, and soon to meet God, do not, I entreat you, linger longer. Rise up and open the door. At this moment Jesus is standing before you. Right now He is speaking to your heart. If you will open, He will enter. You have His word for it, "If any man hear my voice, and open the door, I will come in." The only thing between you and salvation is your will. You received your sinful nature from Adam, but your will is your own. You have heard, and now will you open the door? Do it, do it now, and life, eternal life, will be yours.

Yes, Jesus, Come In! Come In This Moment!

Let the editor now add his word of pleading and invitation to the invitation of Christ who stands at the door and the invitation of Evangelist John Linton who so sweetly wrote the anointed sermon you have just read.

There is only one honest, good answer for a sensible man or woman. If you are not saved, if you have never been really converted, I beg you, in Jesus' name, say to Jesus, "Yes, come in! Lord Jesus, come in now!"

If you are tired of sin, if you realize you are a wicked sinner who needs forgiveness, if you believe that Christ died to save sinners as He says He did in the Bible, then today turn to Christ in your heart. Say yes to Jesus! Then write it down in the decision form below. Copy it in a letter and mail it to this editor now.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:
I realize that I am a poor sin-

have very heavy indebtedness, long-term loans on which we pay 4 per cent interest. I am sixty-four years old. I am deeply burdened, not only with the heavy care of these responsibilities, but I feel that the debts must be paid off. I ask now that thousands who read this will undertake to pray every day for this unworthy editor and evangelist. Will you help to carry my burdens and so fulfill the law of Christ?

Those Wonderful Evangelistic Sermons!

You will read in this issue that remarkable, tender, gospel message on "Christ at the Door," by Evangelist John Linton. How we thank God for these evangelistic sermons which came in through the Sermon Contest which closed December 1. Oh, readers of THE SWORD will have great treats this year!

And you will be greatly blessed, we trust, by the reading of the series of stories, "Bird Life in Winton." Be sure to read them yourself, and then get your children and friends reading them.

Oh yes, unsaved people, backsliders, others who are not usually interested in religious matters will find something of interest in THE SWORD OF THE LORD. Please call the messages and stories to their attention and help us to win souls through THE SWORD.

Now, happy new year and God bless every reader.

ner, but oh, I am glad that Jesus is knocking at my heart's door and wants to come in and be my Saviour. So here and now I turn my heart from sin. I ask Jesus to come in, and trust Him to do it today. This moment I stop my resistance, stop my excuses, stop my delay. I here and now trust Jesus Christ and take Him as my own personal Saviour. I want Him in my heart, and I invite Him in now, and I know He comes because He said He would.

I will claim Christ as my own personal Saviour, and will set out to live for Him now. Please tell Brother John Linton to rejoice with me over my decision and my salvation. And please send me a letter of counsel and encouragement.

This day I accept Jesus as my own personal Saviour, and I now claim Him as mine and depend upon Him for my eternal salvation.

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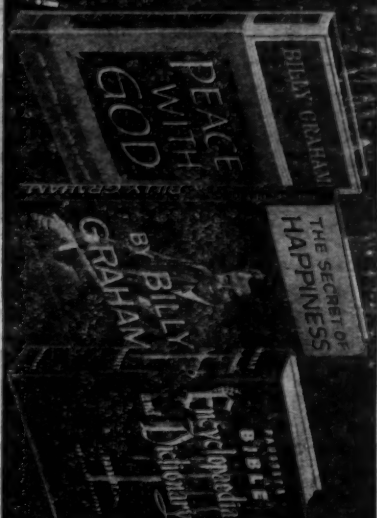
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